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THE
ART
OF GOVERNING a
WIFE;
WITH
RULES
FOR
BACHELORS.

To which is added,
An ESSAY
AGAINST
UNEQUAL MARRIAGES.

Honour is like a Looking-Glass, any Stroke breaks it, and the least Breath clouds it; nor can the Bed of a King sanctify Lewdness, or the Title of Countess wipe away the Name of a Prostitute.

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THE

GOVERNMENT

WAR

WITH

THE

FOR

BATTLE

To which is added,

AN



UNIVERSITY

Printed by J. Johnson, at the Golden-Lion in
St. Paul's Church-yard, London.

LONDON: Printed by J. Johnson, at the Golden-Lion in
St. Paul's Church-yard, 1853.

THE
Batchelor's Monitor :

O R,

Healthy and Pleasant A D V I C E for
MARRIED MEN in the Governing
a W I F E.

P A R T I.

JOY! Joy! I give you Joy. I hear you have married a Wife of fifteen Years of Age, and your Bride a Husband of seventeen ; if I am not deceiv'd, you are like to have Time enough to enjoy and lament your Marriage.

Solon advised the *Athenians* not to marry, till they were twenty Years of Age. The good *Lycurgus* ordered the *Lacedemonians* not to wed till twenty-five. The Philosopher *Prometheus*, forbad the *Egyptians* taking Wives before thirty ; and in case any presumed to marry sooner, he commanded

manded they should be publickly punished, and their Children reputed illegitimate. The Kindness I received from your Mother, and the Love I bore your Father, move me to compassionate your being married so young, and your taking so great a Burden upon you ; for it is now too late for you to cast off the heavy Yoke of Matrimony, and you are not of Age to bear it. If your Father married you, he treated you barbarously ; and if you married without his leave, you are guilty of a great Weakness : for it is a Rashness in a Youth of seventeen, and a Girl of fifteen, to presume to set up House ; and it is want of Sense in others to be consenting to it. The poor young Couple are not sensible how heavy a Yoke they take upon them, nor how much Liberty they deprive themselves of. Let us see what Qualifications are requisite in the Wife, and what in the Husband, to make them happy ; and if they are to be found in you, I do henceforth approve your Marriage, and own I know not what I say. The Properties of a good Wife are, That she carry her self with Gravity abroad, have Wisdom to govern her House, Patience to bear with her Husband, Tenderness to breed her Children, Courtesy to deal with her Neighbours, Industry to manage her Expence, that she
have

have much Regard to her Honour, love good Company, and be an Enemy to all youthful Follies. The Properties of a good Husband are, That he be sober in Speaking, easy in Discourse, faithful where he is entrusted, discreet in giving Counsel, careful of providing his House, diligent in looking after his Estate, prudent in bearing the Importunities of his Wife, zealous of the Education of his Children, vigilant in what relates to his Honour, and very stayed in all his Behaviour. Let me ask now, Whether we shall find all these Qualifications in you at seventeen, and your Spouse at fifteen Years of Age, or whether ever you so much as thought of them? It is much to be feared, that such a young Couple neither understand these nice Points when told them, nor know where to be informed, when they find themselves defective. Well, I do avouch and prophesy, That if you will not first learn, and having learnt, observe all these Conditions, you will in a little time, lie down under your Burthen of Matrimony, and each of you will seek out a new Love. I do not believe it any thing so dangerous, for a Man to take upon him the Habit of a religious Order, as for a Youth to marry; for the one has time, and may leave it; and the other has not Liberty to repent. Of how pernicious Con-

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sequence it is, for seventeen and fifteen Years of Age to marry, can be better related by this Couple, then written by me; for whatsoever I shall say, is but by guess, and they can speak by Experience. The Inconveniences of marrying too young are many and great, they are broke by Child-bearing, lose their Strength, are over burdened with Children, ruin their Fortune, grow jealous, have not a right Sense of Honour, know not how to provide for their Family, grow weary of their first Love, and fix their Thoughts elsewhere; so that the Fruit of wedding, when Children, is, that they live unhappily, or part in their old Age. The divine *Plato* advised those of his Commonwealth, to marry their Children at such an Age, that they might judge of what they chose, and understand what they took upon them. This is a weighty Sentence of *Plato*; for it is an easy thing for any body to choose a Husband or Wife; but it is very hard to govern a Family. I have not been married, nor ever had any Temptation that way; but by what I have seen by my Relations, by what I have read in Books, by what I have guessed among my Neighbours, and by what I have heard from my Friends, I find that those who happen to marry well, enjoy a Heaven upon Earth, and those who
speed

speed ill, make their House a meer Hell. What Man ever yet met with so accomplished a Wife, that he missed not some Perfection in her? What Woman chose, or light upon so polished a Man, that she discovered not some Blemish in him? There is scarce any Wedding, but at first is pleasant and agreeable, but in a little time there is nothing more nauseous; and it is infallible, that as soon as the Money grows short, Discontents arise. O unhappy Husband! for if your Wife be of high Birth, you must bear with her Extravagancies: If she be discreet and meek, you had nothing with her: If she be not rich, you are ashamed to own her Kindred: If beautiful, you are never secure of her: If deform'd, you are soon weary of her House, and shun her Bed: If she is prudent and witty, you complain, she is dainty, and a Rambler: If she is neat and a good House-keeper, on the other side, she is so ill-natured, no Servant can endure her. What more can I say to you, unfortunate Husband? And yet I must say more; That if you keep your Wife at home, she is eternally complaining; if she has Liberty to gadd, she is subject to every body's Censure; if you chide often, she is always out of Humour; and if you give her her way, there is no living with her. If she has the

Command of the Purse, woe be to your Estate ; and if you keep it in your own Hands, she'll either pick your Pocket, or sell your Goods. If you are always at home, she thinks you are jealous ; and if you come late, she says, you are debauch'd. If you allow her good Cloaths, she will go abroad to be seen ; and if you cloath her ill, she makes your Meals uneasy. If you are fond of her, she undervalues you ; and if you are any thing cold, she suspects you love elsewhere. If you do not tell her what she asks, she never ceases importuning ; and if you reveal a Secret to her, she cannot keep it. Behold here the Reason ; Why, if there be ten contented Couples in a Town, there are an hundred that repent, and are weary of their Lives, who would instantly be divorced from their Wives, if the Church were as free to allow it as their Consciences. If Matrimony among Christians were used as among the Gentiles, that every one when he pleased, might be divorced, I will answer for it, there would be more Business in *Lent* to unmarry, than there is at *Shrove-tide* to marry.

That none should marry, but with their Equals.

The Rules I design to prescribe here, for those who are about marrying, or married,

ried, if they are not so successful as to make them live contentedly, will at least serve to prevent many Distastes. In the first place, it is proper, that the Man choose such a Wife, and the Woman such a Husband, as does not exceed them in Birth or Fortune; that is, that Gentry match among Gentry, Merchants among Merchants, the Yeomanry among Yeomanry, and Farmers among Farmers; for if there be any Inequality, the Inferior will be dissatisfied, and the Superior weary of his Life. I do avouch, that the Merchant who marries his Daughter to a Man of Quality, and the Farmer who contracts his Alliance with a Gentleman, do bring into their House one that will publish their Shame, devour their Fortune, take away their good Name, and shorten their Life. It is an unhappy Marriage, when a Man or Woman is ashamed to call their Father-in-law *Father*, and the Mother-in-law *Madam*. In this case, I say, a Man does not receive a Son-in-law, but a Plague, not a Daughter-in-law, but a Viper, not Children, but Adders, not Kindred to respect, but to affront them, not Relations to honour, but defame them. In fine, I say, a Man had better bury his Daughter, than not marry her to his Equal; for if she were dead, he would lament her a Day; but being ill married, he has Cause
to

to bewail her every Day. Again, I say, these sort of People must be very cautious, how they take a Son-in-law that values himself much upon his Gentility, that is proud of his Horsemanship, that affects being a great Courtier, that can do nothing but walk about, that understands Cards and Dice; for in this case, the poor Father-in-law must pinch, to support the Extravagancies of his Son-in-law. To conclude, let me advise every one to marry their Equal, or before a Year come about, he that makes a foolish Match, will be sensible of its pernicious Consequences. It is also convenient that every one choose a Wife agreeable to his Fancy and Humour; for if the Father marries his Son, or he does it himself, for Conveniency, and not for Love, the unhappy Youth cannot properly say, he is married, but for ever enslaved. To the end that Marriages may be lasting, loving, and pleasing, the Hearts ought to be united before the Hands are joined. It is fit the Father so advise the Son to marry where he likes; but let him have a care of using any Violence; for all forced Matches breed Dislike between the young Ones, Differences between the Fathers, Scandal among the Neighbours, Quarrels among the Relations, and Disputes among the Brothers. I do not pretend to justify a wild Youth
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marrying rashly and in private; for Marriages that begin in inconsiderate Love alone, often end in Discord. There is nothing more frequently to be seen, than a very young Man who has his full Liberty, and knows not what he loves or chooses, to fall in love with, and marry a young Woman; but no sooner has he satisfied his Appetite, than he begins to hate her. Nothing is so much to be endeavour'd between married People, as that they love and esteem one another, else they will be always discontented, and their Neighbours will have enough to do to keep the Peace between them. I must also warn them, that to the end their Love be lasting, sincere and secure, it must take root in the Heart by degrees; for if it take Possession furiously all at once, it will soon quit the Hold. I have seen many love in great haste, who have afterwards hated one another at leisure. The same Advice I give the Father, not to marry his Son against his Inclination, the same I give the Son not to marry without his Father's Consent; for otherwise his Father's Curse might do him more harm, than he could expect Benefit from the Portion his Father-in-law gives him. Young Men, in the Heat of Youth, have only Regard to their Pleasure when they marry, and therefore are satisfied if the
Wife

Wife be beautiful ; but the Father and Mother, whose Honour and Estate lie at stake, seek a Woman that is discreet, well-temper'd, modest, and of a good Family ; the last thing they look upon is Beauty. Clandestine and private Weddings, proceed from Indiscretion and Disrespect ; for they give the Neighbours occasion to censure, and the old Parents to lament. It often happens, that after the Mother has flaved her self to fix a House, and the Father laboured to make a Settlement, when they are treating of some honourable Match, they find the wild Youth married : Thus the Mother is afflicted, the Father shamed, the Kindred disappointed, and the Friends scandalized. Sometimes the Misfortune is yet greater, when the Son has taken such a Wife, that the Father thinks his Estate ill bestowed upon her, and is ashamed to receive her into his House. There is another Mischief often attends such Marriages, which is, That Parents, upon Occasion, propose with the Son's Portion to match a Daughter, and the young Man's Design being only to enjoy the Woman, and not to look after a Fortune, the Sister is ruined, the Son is cheated, and the Father disappointed. *Plutarch*, in his Politicks, says, The *Grecians* used publickly to whip the Son that married without his Father's Consent,

*That a Wife should be modest, and not lavish
of her Tongue.*

It is wholesome and necessary Advice, that a Man who is upon marrying, choose a very modest Woman; for, if there were only one Virtue requisite in a Woman, it must be Modesty. I confess, it is worse for the Conscience, but affirm, it is much better for a Man's Honour, that a Wife be privately dishonest, than openly impudent. Modesty hides many Crimes in a Woman, and Impudence makes her be suspected of more than she is really guilty of. Let every Man think what he pleaseth, but I am satisfied, there is little to find fault with in a modest Woman, and nothing to commend in one that is impudent. The Arms that Nature furnished a Woman with, to secure her Reputation, Chastity, Honour and Fortune, are only her Modesty; and whenever she parts with that,

that, she has lost all. When a Man is about marrying, the first thing he ought to inquire into, is not whether she is rich, but whether she is modest? for a Fortune may be had, but an impudent Woman will never become modest. The best Portion, the best Estate, and the richest Jewel a Woman can bestow on her Husband, is Modesty; and if a Father sees his Daughter has lost it, it were a less Trouble to bury, than to marry her. The best on't is, that some Women pretend to be Wits, to repartee, to break Jest, and banter; this I would not have them learn, much less practise: for that which in a Man is good Humour, in a Woman is Lightness. A virtuous Woman should not only be ashamed of speaking light and undecent Words, but of hearing them. A sober Woman must not value herself upon being witty, and having a smooth Tongue, but upon being modest and silent; for if she is proud of talking and jesting, the same Men who laugh at her Jest, will presently condemn her Carriage. Woman's Reputation is so nice, it is not lawful for them to think of many things that Men may act and say. Ladies that would keep up a Respect, must not only have a care of uttering unlawful and undecent Things, but even those that are allowable, unless very
neces-

necessary ; for a Woman never does ill in being silent, and seldom does well in talking. Unhappy that Husband, who has a talkative, prating and bold Wife ; for if once she sets upon telling a Story, or framing a Complaint, no Reason will be heard, nor no Persuasion will stop her Mouth. The uneasy Life some Women lead with their Husbands, is not so often caused by what they act, as what they say. If when the Husband chides, the Wife would be silent, their Meals would not for the most part be unquiet ; but on the contrary, if he begins to mutter, she scolds, which sometimes draws on Blows, and exposes them to their Neighbours.

That a Wife must keep House, and not expose herself.

It is wholesome Advice, that a Woman be reserved, and value her self upon being a good House-keeper ; for when a Woman becomes too absolute at home, she is soon after dissolute abroad. A virtuous Woman must be very cautious in what she says, and circumspect in all she does ; for being careless of what they say, often makes them heedless of what they do. There is none so ignorant, but understands how much more nice the Honour of a Woman is,
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than that of a Man ; which is demonstrable, in that a Man cannot be dishonoured but by Reason, but the Opportunity is enough to defame a Woman. The Woman that is virtuous, and values her self upon it, may be assured, she will be so much the more virtuous, by how much the less she confides in her self ; I mean, by how much the less she dares venture to give ear to idle Words, and admit feigned Offers. Be she who she will, be she never so great, and never so conceited, if she affects to be courted, and loves to be complimented, sooner or later she will fall into the Snare. If they say, all that is only to pass the time, for Diversion, and in Jest ; I answer, That such Jest commonly light heavy upon them. I do again and again conjure any Woman of what Quality or Degree soever, that she trust not herself, or be too familiar with any Kinsman or Relation ; for if she fears what may happen by too much Freedom to a Stranger, she ought to dread what may be said of her with a Kinsman or Relation. Let none rely upon the Nearness of the Kindred, and think that takes off all Scandal ; for if the Malice of Man dare presume to judge of Thoughts, how much more will it of what is visible ? I would have those Ladies who shall hear or read this Letter, observe this Point, which

which is, That for a Man it is enough that he be good, tho' he appear not such; but it is not enough for a Woman to be good, unless she appear so. Observe, and observe well, that as the Sustainance of the Family depends on the Husband, so the Honour of it depends on the Wife only; for a House has only so much Honour, as the Wife has Virtue. She is not an honest Woman who has a beautiful Face, a fine Shape, is of great Birth, and manages her Fortune; but she who is very modest in her Behaviour, and very sparing in her Tongue. *Plutarch* writes, That the Wife of *Thucydides* the Grecian, being asked how she could endure her Husband's stinking Breath? answered, *She thought all Mens Breath had smelt so, because no other but he ever came near her.* O Example! worthy to be known, and much worthy to be imitated. That noble Grecian teaches us, that a virtuous Woman must be so reserved, that no Man may come near enough for her to smell his Breath, or for him to touch her Garment.

That a Wife must not be haughty, nor high-spirited.

It is also wholesome Advice, That a Woman be not high-spirited, nor ambitious,
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but rather meek and patient ; for there are two things most prejudicial to the Female Sex ; too much Tongue, and too little Patience : hence it follows, that she who is silent will be respected by all Men, and she who is submissive will live happily with her Husband. O how miserable is the Man that marries a high-spirited Woman ! for Mount *Etna* does not cast out so much Fire, as she spits Venom out of her Mouth. The high Spirit of a Woman is much more to be dreaded than the Anger of a Man ; for a Man in his Passion chides ; but the Woman in her Fury chides and bites. A discreet Man and a modest Woman, must never oppose a Woman in her Fury ; for when her Passion is inflamed, and her Shame laid aside, she will not only say what she has seen and heard, but even what she dreamed. It is a Pleasure to me, to see a Woman when she is enraged and in her Fury, how she neither hears herself, nor understands others, nor admits of any Excuse, nor will give ear to a Word, nor take Counsel, nor hearken to Reason ; and the best of all is, that she often leaves them she was quarrelling with, to fall upon those that came to pacify her. When a Woman quarrels with any body, and another comes to appease her, she is so far from being thankful, thar she will make it a Cause of Com-

Complaint, and say, that had he or she been what she took them for, they would have taken her part, and revenged her. A Woman that is naturally furious, never thinks she is angry without Cause, or chides without Reason; and therefore it is much better to take no Notice of, than contradict her. I repeat it over again, that it is unhappy where the Mistress is given to Strife; for she is always in a Readiness to chide, but never to know her self. A high-spirited Woman is very dangerous; for she enrages her Husband, scandalizes her Relations, is ill-beloved by her Kindred, and the Neighbours fly from her: whence it follows, that sometimes the Husband forgets himself, and lays the Weight of his Hands upon her. In some measure it is pleasant, to hear a passionate Woman scold, but it is also terrible to reflect upon what Expressions she will utter; for if she has to do with a Multitude, she will not want a Litany of Reproaches. She tells the Husband, he is negligent; the Men, that they are lazy; the Maids, she calls Sluts; the Sons, she says, are greedy; the Daughters love gadding, the Friends are ingrateful, the Enemies are perfidious, the Neighbours are malicious and envious; and then concludes, no Man is true to another, or faithful to his Wife. I am a Liar, if I did not

see an honest Couple part, only because the unfortunate Man sometimes was melancholy at Table, and sighed in Bed: The Wife said, he meditated some Mischief to her at Table, and sighed for some other Woman in Bed; and the Truth was, the poor Man was Security for another in a desperate Case, and could not enjoy himself. At length, after much preaching, intreating, and chiding, I could never reconcile them, till he took an Oath before me, never more to be sad at Table, or sigh in Bed. The Woman that is meek and peaceable, will be happy with her Husband, well attended by her Servants, respected by her Neighbours, and honoured by her Relations; if otherwise, she may be assured, all will fly her House, and bless themselves at her Tongue. When a Woman is haughty and furious, it is no Satisfaction to the Husband, tho' she be Nobly descended, beautiful, rich, and a good Housewife; he rather curses the Day on which he married, and damns him that first mentioned her to him.

That the Husband be not too severe.

It is also wholesome Advice, that the Husband carry not himself haughty and uneasily towards his Wife; for there will never be any Peace among them, if the
Wife

Wife does not learn to be silent, and the Husband cannot be patient. I dare boldly say, and almost swear, it is rather a House of mad than married People, in which the Husband wants Discretion, and the Wife Patience; for such a Couple must either part, or come to Blows. Women are naturally weak and easy, therefore a Man ought to bear with their Faults, and conceal their Infirmities, in such manner they must soothe an hundred times, to one that they bite. If the Man is to be pitied who has a haughty Wife, much more the Woman who has a stern Husband; for some of them are so outrageous and passionate, that no Woman can have Art enough to please them, nor Patience enough to endure them. It is impossible, but there must be some Distastes between a Man and his Wife, either upon Account of the Children or Servants, or for want of Money; then is the Time for a Man to shew his Wisdom, when the Wife is angry, either passing it off with a Jest, or taking no Notice. If a Man were obliged to answer, and satisfy all Points, whereat a Wife is concerned, and whereof she complaineth, there is no doubt, he will need the Strength of *Sampson*, and the Wisdom of *Solomon*. Observe, O Husband! what I say to you, either you have a discreet or a mad Wife:

If you have a mad Wife, one angry Word is enough; for you may be assured, if a Woman does not mend upon Warning, she will never be the better for Threatning. When a Woman is in the height of her Passion, she must be born with; and when her Anger is abated, she is to be checked: for if once she forgets the Respect that is due to her Husband, there will be nothing but Noise and Confusion between them. A discreet Man and good Husband, must rather manage his Wife with Art, than down-right Force and Violence; for the Nature of Woman is such, that tho' she have been thirty Years married, he will still find out something new in her to correct, or endure. It is also worth observing, that if a Man at all times ought to avoid having any Disgusts with his Wife, it ought to be much more when they are newly married; for, if at first the Woman takes an Aversion to him, she will scarce ever love him after. A discreet Husband, at first, must sooth, cherish, and by all means, strive to gain the Love of his Wife; for if they love at first, all their Quarrels afterwards will be the Effect of sudden Passion, not premeditate Malice. Love and Hatred are mortal Enemies; whichsoever first takes possession of the Heart, makes his Abode there for Life; so that the first
Love

Love may be removed, but never forgot. If when first married, a Woman begins to hate her Husband, I engage she'll have a miserable Life, and he a weary Youth, and disconsolate Old Age; for though he may make himself be feared, he shall never prevail to be beloved. Many Husbands value themselves upon being feared, and waited on in their Houses; I rather pity than envy them: for the Woman that leads an uneasy Life, fears and attends her Husband; but she that is contented, loves and pleases him. The Wife must do any thing to be in her Husband's Favour, and the Husband must be cautious how he incurs the Displeasure of his Wife; for if she resolves to love another, he shall enjoy her in despite of her Husband. For, so tedious a Journey, and troublesome a Life as Matrimony, it is not enough the Husband robs the Wife of her Virginity, it is requisite he purchase her Affection: for it is not enough that they are married, unless they be happy in each other, and live very contentedly. If a Husband is not beloved by his Wife, his Estate is not safe, his House is uneasy, his Honour in Danger, and even his Life not secure; for it is to be believed, she will not wish him to live long, with whom her Life is unhappy.

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That Husbands should not be jealous.

It is also wholesome Advice, that Husbands have a care of being suspicious of their Neighbours, and extreamly jealous of their Wives; for there are only two sorts of People very subject to Jealousy; to wit, those who are very ill-natured, and those who in their Youth were very debauched. These believe, that whatsoever they did with other Mens Wives, their Wives will do with other Men; and it is Folly to think, and Madness to say so; for tho' some Women be lewd, there are others very virtuous. To say all Women are good, is too much Partiality; and to say they are all bad, is extravagant; it is enough to say, that among Men there is much to condemn, and among Women much to commend. I do not deny, but that an easy and loose Woman must not only be checked, but also be deprived of Opportunities of doing ill; yet it is to be supposed she must not on pretence of Security be so immured, and ill-treated, as to make her desperate. It cannot be denied, that there are some Women so perverse and lewd, that they are not to be reclaimed by Fear, nor mended by Punishment, but rather seem born only to be a
Plague

Plague to their Husbands, and a Scandal to their Relations. On the other side, there are very many Women, so sweetly tempered and so chaste, that they seem created for the Honour of their Country, and Glory of their Kindred. I cannot but say over again, it is not amiss sometimes to keep a Wife within, to look to her, and debar her any Company that is suspicious; but this must be done with such Art, that still more Confidence may appear to be reposed in her Goodness, than in all his own Precautions. I commend Men for being cautious, but do no way approve of their being jealous; for naturally Women covet nothing so much, as what is most forbidden them. If the Husband suspects his Wife, he must use Art, and not betray himself by Words; for if a Woman once finds she is wronged and mistrusted, she will find out a way to verify the Suspicion, not so much out of any Inclination to Vice, as the Desire of Revenge. The Strength of *Sampson*, the Knowledge of *Homer*, the Prudence of *Augustus*, the Cunning of *Pyrrhus*, the Patience of *Job*, the Subtlety of *Hannibal*, and the Watchfulness of *Hermogenes*, are not sufficient to govern and entirely subdue a Woman; for there is no Skill or Force in the World can make her good against her Will. It is not Prudence

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in a Man to reveal, or presently to correct the Frailties and Failings of his Wife; some he must check, some he must chastise, some he must correct, some he must prevent, and the most he must wink at. Tho' a Woman be never so discreet and patient, there are two things she hates to hear, and is never able to endure; which are, to be esteemed unchast, or ugly; for though she be lewd, she would be thought virtuous, and tho' ugly, desires to be counted beautiful. To conclude, when the Husband is satisfied as to all Points, that is, that his Wife does not expose her Person, that she does not defile his good Name, and that she does not destroy his Estate, then I am of Opinion, he must not discover any Marks of Jealousy or Suspicion; for a Woman's Obligation to be virtuous is the greater, when a Husband reposes much Confidence in her.

That if there be any Differences between Married People, they must not let the Neighbours understand it.

It is also wholesome Advice, that married People behave themselves in such manner, when Differences shall arise among them, that no Knowledge thereof may reach their Neighbours; for if they love them not, they

they will be pleased therewith; and if they love them, they will have something to censure. Some Men have so little Consideration, and some Women so little Patience, that the former cannot chide without loud Scolding, nor the latter answer without Shrieking; so that their Neighbours have enough to do to pacify them all the Week, and hear their Complaints on Sunday. The Husband complains his Wife is so high-spirited, the Devil cannot bear with her. He complains, she is mistrustful and jealous to such a degree, he cannot live with her. He complains, she is passionate and foul-mouth'd, and is always abusing him. He complains, she is weakly, ugly, and sickly, and that all he has is spent in looking after her. He complains, she is nice, dainty and lazy, and never rises till Noon. He complains, she is nasty, a flattern, and heedless, and that she cannot so much as lay by, much less keep what belongs to the House. He complains, she is a Gadder, a Gossip, and Rambler, and that if once she gets out of Doors, she never returns till the Stars appear. On the other side, the poor Women wanting power to be revenged, make use of their Tongues to complain. The Woman complains, that her Husband is dull, fullen, and melancholy, and so ill-natur'd, the Neigh-
D bours

bours cannot abide, nor the Servants endure him. She complains, he is passionate, proud and impatient, that many times in his Fury, he beats the Servants, and sometimes unrigs her. She complains, he upbraids her of being ugly, nasty, and ill-bred, and that sometimes he casts so many Reproaches on her, her Heart is ready to burst, and she cries her Eyes out. She complains, he will not allow her to go and see her Parents, and visit her Relations; that meerly through Jealousy, he will not let her go out of Doors, and sends her to Church, when it's half done. She complains, he is mistrustful and jealous, without Sense or Reason, and therefore will not allow her to come near the Door, nor look out at the Window, nor wear her Cloaths, nor dress her Head, nor speak a Word to any body, but that she must be watched like a Maid, and shut up like a Nun. She complains, he believes nothing she says, nor is pleased with any thing she does; for when he is angry, he contradicts every body, and throws about whatsoever is next at hand. She complains, there is no married Woman but what he courts, no Widow but he follows, no single Woman but he gallants, and no young Wench but he makes much of; and that he only keeps her (unhappy Woman as she is) to nurse
his

his Children, provide his Meat, and look to his House. She 'complains, he is not satisfied to carry the Corn, Bacon, Butter, Oil and Cheese, out of the House to give to his Mistresses, but steals what she works, to present them. She complains, he is a common Bubble and Gamester, and that not satisfied to play away his Fortune and all he gets, he loses the Moveables of the House, and her Jewels. She complains, he often comes home in such a Rage, so furious and possesst by the Devil, that no body is able to endure him ; for he whips the Children, scolds with the Maids, beats the Men, and sometimes combs her head. These, and the like Complaints the Man makes of his Wife, and the Woman of her Husband ; and I think it is a great Indiscretion in the Man, and Weakness in the Woman, to reveal such things to those who cannot remedy, and ought not to know them: I say, it is Weakness and Indiscretion ; for they will not shew any body what is in their Trunks, and yet discover that which lies in their Hearts. It is no harm for one Friend to shew another his Stock or his Treasure ; but it is very inconvenient to disclose what we love, what we esteem, and what we doat on, which ought not only to be kept, but hid and concealed. The Love or Hatred that lie in the Heart, ought not only to be

shut, but sealed up. What more can I do for the Person I love, if I discover the Secrets of my Heart to every body? To him alone who heartily loves us, and whom we heartily love, must we disclose what lies in the Heart. Our Sufferings and Misfortunes ought not to be made known, but to those that will help us to redress them, and will bear a Part in lamenting them with us; for the compassionate Sorrow of a Friend eases an afflicted Heart. If this be true, as really it is, to what end does a Man complain of his Wife, and the Wife of the Husband, to them they know cannot help, but will rather scoff and jeer at them? If the Husband commits an Extravagancy, or the Wife is guilty of some Failing, it is Sign of little Sense, and much Madness, to tell it to them that knew nothing of it; for it is less harm they should surmise it, than know it from their own Mouths.

That Husbands be careful to furnish their Houses with all Things necessary.

It is also wholesome Advice, that Husbands be very careful in providing for their Houses, in cloathing their Wives, breeding their Children, and paying their Servants: for in things that are indifferent, they

they may be negligent, but must never be heedless or forgetful of what is necessary. It is the Duty of a Husband to get, and the Wives to lay up and save. It is the Duty of the Husband, to go abroad and get his Living, and the Wives to look to the House. It is the Husband's Duty to provide Money, and the Wives to lay it out providentially. It is the Husband's Duty to deal with all Men, and the Wives to talk to few. It is the Husband's Duty to be prying, and the Wives to be close. It is the Husband's Duty to talk well, and the Wives to be proud of saying little. It is the Husband's Duty to be zealous for his Honour, and the Wives to be very virtuous. It is the Husband's Duty to be very liberal, and the Wives to be saving. It is the Husband's Duty to wear such Cloaths as he can afford, and the Wives to be dressed as she ought to be. It is the Husband's Duty to be absolute as Master of all, and the Wives to give an Account of all. It is the Husband's Duty to manage all things without-doors, and the Wives to take care of all within. In fine, I say, it is the Husband's Duty to furnish Money, and the Wives to govern the Family. That House in which each does his Duty, may be called a well-governed Monastery; and that where every one draws a different way,

is a meer Hell. A Wife ought not to desire of her Husband any thing that is superfluous and costly, nor if she does, ought he to grant; but if she asks only what is necessary, he is obliged not to deny: for a Man must engage even his Honour and Reputation, to furnish his Wife, himself, and Family. The Husband who does not give his Wife a Petticoat, nor a Gown, nor Shoes, nor Linnen, nor a Scarf, nor Cloth wherewith to cloath the Children, or pay the Servants, and yet sees she wants for nothing, but is plentifully supplied, such a Man has more Cause to believe, she got it by Rambling, than Sewing. How many Women are debauch'd, not thro' Inclination, but because their Husbands do not supply them with Necessaries, and so they redeem their Wants at the Expence of their Honour. It is not enough to maintain a House, that a Woman works, toils, and breaks her Rest, unless the Husband takes pains, is vigilant, and labours; otherwise the House will be supplied at the Charge of his Honour, and her Person. No Poverty or Want can excuse a Woman, for doing any thing that may be to her Shame, and the Discredit of her Family; yet very often the Negligence of the Husband, makes a Woman behave herself saucily towards him, and impudently among others.

others. I know not with what face a Man can check his Wife, if he never opens his Purse to provide for her. The Husband who according to his Quality, maintains his Family, may with Justice and Authority chide his Wife for her Carelessness, and check her Extravagancies ; otherwise he must bear with whatsoever she says, not take notice of what he hears, conceal what he suspects, and wink at what he sees.

That Husbands must not carry suspicious Persons to their Houses.

It is also wholesome Advice, that married Men contract Friendship with virtuous People, and shun ill Company ; for many live unhappily with their Wives, not thro' any Fault of the Woman, but the Tongues of malicious Men. If the Husband is a Fool, I have nothing to say to him ; but if he has Sense and Discretion, he will take it as an Affront, that any one should presume to speak against his Wife ; for the other does not perhaps see her once a Week, and he has her every Night in Bed, every Day at Table, and every Hour at home. If the Woman is wild, talkative, loose, a Rambler, leud, imperious and impudent, the Husband is the first that ought to know,

know, and remedy it ; if he knows and suffers it, such a senseless Blockhead ought to be left to himself, since he will bear with it. One of the greatest Sins we can commit, is to sow Discord between Man and Wife ; for if we discover any Neglect in him, or Weakness in her, we are obliged to inform, but may not accuse them. Husbands are often to blame, for that they easily give Credit to their Friends, Neighbours, or Servants, who generally, when they speak ill of a Woman, are moved rather by Malice or Interest, than true Zeal. It is dangerous for the Husband to be familiar with ill Men, in respect of the Scandal that may accrue thereby ; for some are so sly and wicked, that they endeavour to become familiar with the Husband, only to gain Access to his Wife. It is but reasonable, that Friends, Relations, Neighbours and Acquaintance of the Husband, have a friendly Access to his Wife, but not that they be familiar ; for Friendship will be preserved at a distance, but Familiarity occasions Designs. I would advise no Man to repose so much Confidence in another, that he might truly say, I have the Liberty of such a Man's House, I eat, jest, talk, play, and pass away the time with his Wife ; for the Lady has a particular
Respect

Respect for me. I abhor that Friend, who cannot pass his time, but with the Wife of his Friend. All that may be said in this case, is, such a Man is my Friend, and I am acquainted with his Wife. It is an old Saying, that a Man may shew his Wife and his Sword, but not trust any body with them. If any Disgrace happen the Husband, by carrying a Friend to his House, and bringing him acquainted with his Wife, he may thank himself for carrying of him, but not complain of her for falling.

Plutarch says, It was establish'd by Law among the *Partians*, that Wives should have no other Acquaintance, but such as were their Husband's Friends: so that among those *Barbarians*, not only the Estate was in common between married People, but even the Choice of Friends. In my Opinion, the Wife ought to love her Husband's Friends, and he her Kindred; for, if he will preserve Unity in his House, he must be pleased with his Wife, and esteem her Relations. A Husband must not be so ill-natur'd, and rude, as not to speak to, and invite his Wife's Kindred, when they come to his House; because it is a great Affront to her, and a Sign of Ill-breeding in him. Sometimes Women pick Acquaintance, and contract Friendship, that

that might very well be spared, tho' it be not any way suspicious ; and yet they quarrel and fall out with their Husbands about it, which is neither commendable nor tolerable ; for a virtuous Woman will not so far engage in Friendship with any one, as may discompose her with her Husband. No honest Woman may say, *This Man is my Friend*, but *this Man is my Acquaintance* : for a Wife ought to make none her Enemy, and to have no Friend but her Husband. I do not approve of Women being too passionate, or zealous in their Friends behalf ; for sometimes their Husbands to cool their Heat, use violent Courses.

That a Wife ought to understand all Things which belong to House-keeping.

It is also wholesome Advice, that married Women should understand all that belongs to the Government of a House, as Baking, Brewing, Dressing of Meat, Cleaning the House, Sewing, and the like ; for these things are so absolutely necessary, they can neither live without them themselves, nor much less ever hope to please their Husbands. *Suetonius Tranquillus* says, that the Emperor *Augustus* caused the Princesses his Daughters, to learn all those things wherewith a Woman may maintain herself, or which are commendable in her, inso-

much

much that they spun and wove all that they wore. Let a Lady be never so great, so noble, or so rich, a Needle becomes her as well as a Sword does a Gentleman, or the Surplice a Priest. When the *Romans* upon a Wager, sent from their Camp to *Rome*, to know what every Man's Wife was doing, the chaste *Lucretia* was the most applauded and commended, only because she alone was found weaving, and all the others idle. If any one object, that among Persons of Quality, it is an undervaluing to speak of these inconsiderable things; I answer, a virtuous Woman need not be ashamed of Sewing, or Looking to her House, but of Prating, and being Idle; for the Honour of a Lady does not consist in sitting still, but in being well employed. If Women would work at home, we should not see so many debauched about the Streets; for there is no so mortal Enemy to Chastity as Idleness.

What does that Woman think, that is young, handsome, healthy, free, airy and idle? Her Employment is to think, how she may cast herself away, in such manner that she may deceive the World, believing she is modest, and she at the same time enjoy all the Pleasure of a loose Life. What greater Pleasure is there, than to see a Woman rise in the Morning, look about her

II. 4,

House, set things in order, call the Servants, and dress her Children? What greater Pleasure, than to see her over-look the Washing, the Brewing, the Baking, the Cleaning the House, the Dressing the Meat, and after Dinner sit down to her Work? There is no Husband so mad, but likes his Wife better upon the *Saturday*, when she sees her House cleaned, than on *Sunday*, when she is set out in print. I do not like those Women, that can do nothing but go to Bed at one of the Clock, rise at eleven, eat at twelve, and talk till Night; and all they know farther, is, how to have a Bed made to sleep in, and a Room set out to receive Visits; so that they seem born only to eat, sleep, prate, and be idle. If you walk all the House about, except the Bed where they lie, and the Room where they converse, you will loath and be ashamed of it; you will find it so flatternly and nasty; so that many Ladies, meerly for Grandeur, make their House a Hogstye. To be always employed, is a great Step towards being virtuous; and on the contrary, a Woman that is idle, is always studying Mischief. Ladies, believe me, and keep your Daughters always employ'd; for I must tell you, if you do not know it, that idle Hours and vain Thoughts, are the Foundation of all Mischief.

End of the First Part.

THE
Batchelor's Monitor :

OR,
Healthy and Pleasant A D V I C E for
MARRIED MEN in the Governing
a W I F E.

P A R T II.

ANTIQUITY has left many profitable Rules for married People to walk by ; our modern Learning has enlarged upon, or put them into other Language.

We will take up with a more familiar Sort of Discourse, as the Diversion of the long Winter Nights ; in which, I write these Rules with an easy, and pleasing Stile, as best suits with your Condition and Youth, tho' disagreeable to my Humour and Fortune.

Seneca, Aristotle, Plutarch and Plato,
must excuse me ; *Porcia, Cassandra, Zeno-*
E *bia*

bia and *Lucretia*, the so much celebrated Examples of this kind, must not be offend-
ed; for I hope, without Sentences of the
former, or Actions of the latter, to ex-
press what you desire to hear, and what I
design to say.

I am at Years of Discretion, have been
bred in Courts, have travelled, made Re-
marks, and remember what I have ob-
served. I have seen, read, and heard.
From this Experience will deduce my
Rules, hence the Examples I shall offer:
These shall be the Books I will quote;
and perhaps some Tales I can remember,
being here offered, will be no less to the
purpose, and more pleasing, than the old
Stories of *Greeks* and *Romans*, so often
served up by those we call Learned, and
which as often we are apt to nauseate.

It is certain, all Change causes a Strange-
ness in the Mind. To remove from one
House to another, is somewhat irksome.
A Change of Life, must then make a con-
siderable Alteration in any Man.

To shun this Strangeness, consider, Sir,
you were born and bred to this end, to
come to this State of Life; and this you
long since knew, was the Condition al-
lotted you.

This

This State of Life is properly your own, the other was but tending to it. No Man complains, that he is arrived at the End of his Journey.

Consider not this as any Restraint upon your Liberty, but rather as one going up hastily a steep Stair-case, wishes for a Place to rest, so a Man ascending this Ladder of Life, the higher he mounts, and the more loosely he lives, the more need he has of the Repose of Matrimony, which is therefore called a State and Settlement of Life, as being not only the End tended to, but also a Condition of Repose and Quiet.

Tho' you have not ascended many Steps, that is, lived many Years, you have still lived enough; and after such a manner, it is high time to seek that Rest you are coming to, which now comes in a proper Season.

The Son marrying, requites the Benefit he receiv'd of his Father; for had not the Father married, he had not been. Thus Men successively contribute one to another, and all to the Memory of those who gave them their Being, and to whom they owe the greatest Obligations next to God.

Young Men are frightened at the Relations they hear from People unfortunately matched; for it is more natural and com-

mon, that good Food should be converted into ill Humours by meeting that ill Disposition in our Bodies, than that the ill Humours found there, should be changed by the Food into Nourishment. Young Men think the Bands of Matrimony insupportable; they are so to those who know not how to wear them, but easy to them that do. A small Weight on a Man's Back is cumbersome, a much greater drawn upon Wheels, is easier. The Burthen of Wedlock is not beyond our Strength, it generally wants being supported by Prudence, and therefore appears the heavier.

Would you know how light the Burthen of this sort of Life is? Weigh it by that you leave; put into the Scale your former Restlessness, the Dangers, the Disgusts, the Disorders of the Affections, that general Mistrust of all things (that want of Confidence in any body) Complaints which trouble, Revenge which endangers, Falshood in Friends which torments, Jealousy which wastes, Courtship that consumes you, the Dangers of your Honour, the lavishing of your Health, the exposing your Life, and the continual Remorse of your Conscience; then will you rejoice all this is left behind.

Were

Were the Advantages of Wedlock no other, but that it delivered a Man from so many Evils, well might it merit the Name of a holy and sweet Course of Life. Now let us see what it is a married Man receives, in lieu of his so much boasted Freedom.

He is put into a better State of Freedom, and is possessed of a Woman who deposes in his Hands, her Liberty, her Will, her Fortune, her Care, her Obedience, her Life, and even her very Soul. Who is there so blind, that weighing what he leaves, and what he receives, will not discover how great a Gainer he is by the Change?

One of the Circumstances that most contributes towards securing the future Happiness of those that marry, is the due Proportion of the Match. Inequality of Birth, of Fortune, of Age, causes Disputes, and those Disputes produce Discord. This it is that brings on all Troubles, there is no Peace, and the married Life is Hell upon Earth.

For the Satisfaction of Parents, it is requisite there be some Equality in Birth; for the good of their Children, that there be a Proportion of Fortunes; and for the Satisfaction of the married Couple, that there be no Disproportion Years. It does
not.

not follow, that this Equality must hold between Man and Wife to a Day or a Year ; but the Difference ought not to be exceeding great. What Odds there are, ought always to be on the Husband's side, who, in all respects, must be superior to the Woman : yet the greatest Happiness always consists in the greatest Equality.

A great Courtier among us, used to say, There were three Sorts of Marriages in the World ; a Marriage of God, a Marriage of the Devil, and a Marriage of Death. Of God, when a young Man marries a young Woman. Of the Devil, when an old Woman marries a young Man. And of Death, when an old Man marries a young Woman.

There is no doubt he was much in the right, for a young Couple may live with Content. Old Women married to young Men, live in perpetual Discord. Old Men married to young Women, hasten their own Death, either thro' Jealousy or Excess.

But because these things are too vulgar, and the meanest Capacities have some Knowledge of them, and consequently the judicious, enough ; it is time to come Particulars not so obvious.

Know

Know then, Sir, that by Wedlock, another Soul is added to your Soul, and a new Duty is laid upon that which before was incumbent on you ; and therefore your Care and Industry ought proportionably to increase. Just as a Man, who having one good Farm which he looked after, and endeavoured to improve ; if another happened to fall to him, would endeavour to double his Industry, that he might manage both, without expressing any Concern or Trouble : So a married Man, without afflicting himself, must double his Forecast and Care, that he may not be wanting to the new Charge he has taken, and is laid upon him by the Wife he has received ; not that he should expose and ruin her, and himself in her, but that he should live more pleasant and comfortably with her.

Let us see if it be possible to prescribe some Rule of Love, which is often what makes married People most unhappy ; sometimes because it is wanting, and sometimes because it is excessive. Let us at least spread the Nets to catch this sort of prudent Love, and let him fall into the Snare if he will, though it is likeliest he will fly from it, and that perhaps is the Reason he is painted with Wings.

The

The Wife must be belov'd, but not so, that the Husband be lessened or brought into Danger. That sort of blind Love is only fit for Mistresses, the Love of a Wife must have Eyes. Let him either recover his own, or borrow Sight from the Understanding, which can plentifully supply him.

It is then a Man is lessen'd by his Wife, when he forfeits his Authority, and exposes his Reputation, rather than contradict her Will; in such Cases where it is reasonable, she should be contradicted. It is equally dangerous to imitate *Narcissus* in loving another, as in admiring one's self.

There are some Men, who have so little Sense, that they boast of their Captivity. It is an equal Shame for a married Man to let it be known his Wife commands him; or that he makes her his Slave, and not his Companion.

The Privilege and the Authority that belongs to each, ought of right to be settled and made known at first. The Husband must be like the Sun in his House, the Wife like the Moon; what Light she gives, must be borrowed from him, but she must never suffer an Eclipse. He must govern with absolute Power, and his Respect must support her Authority. She must

must fear him, and he must cause all to fear her, then both will be obeyed.

In my Opinion Women are like precious Stones, their Price is enhanced or abased, according to the Account we make of them.

Such as marry Women above themselves in both Fortune or Knowledge, are exposed to great Danger. God has delivered you from this Danger, Sir, (and all that marry as you have done) because you two are equal in all Respects, wherein there ought to be Equality between Man and Wife, and you are superior in those Points you ought to be so in. Eldership is a good Pledge on the Husband's side to secure his Prerogative.

I will not stay to prescribe Remedies for preventing these Dangers ; for it is not my Design to give Counsel how to choose a Wife, but how to live with her already chosen.

He who marries a young Wife, has already half compassed his Ends : Tender Years are free from all Customs, because such as are there, having taken no Root, are easily removed.

A Man accusing his Wife for her ill Qualities before his Prince, was ask'd by him at what Age he married her ? The
Husband

Husband saying, at twelve Years of Age ; the King reply'd, Then it is you that ought to be punished, for breeding her so ill.

A young Lion is easily tamed. A Bird grows fond of the very Wires of the Cage that confines him ; whereas naturally the former is fierce, and the latter free. Education is a second Birth, and if it differ from the first in any Particular, it is only that the second is the more prevalent.

A Man of Sense and Judgment marrying a Woman at that Age, must imagine he is to be his Wife's Father, as well as Husband. He may cause her to be born again in new Conditions : Since we see a Bear, being a Beast so unweildy, that it seems not to know how to go upon the Ground, dance upon a Rope, who can despair of infusing all the good Customs and Qualities into a young Woman that her Husband shall propose ? And what Reason is there to imagine, she will not follow and suck in the bad, if the Husband leads her into, and gives her an Example to continue in them ?

Very young Women are in some Danger, through the extraordinary Affection they bear towards their Parents and Brothers ; and the ill Consequences of this inordinate

ordinate Affection are the more to be fear'd, by how much they are the more plausible. This Affection is generally to be regulated by the Merits of the Parents and Relations. When Parents are such as they ought to be, it is commendable; when otherwise, it is requisite that Familiarity be presently, with Decency, broke off. Above all, in married Women, I would rather see Respect for their Parents than Love, not wholly to exclude it; for there is no true Obedience without some Love: But in case it be too much Love, and they not worthy of it, the Remedy is not very difficult, if there be Address and Policy in the Husband.

Towards the compassing this End, it is convenient the Husband apply fresh Endearment and Attractives, and that he court and sooth his Wife as much more as would be necessary, were this Occasion taken away.

The Child that knows no other Sustenance but the Mother's Breast, leaves it for Honey or Sugar, which it finds sweeter than the Milk. The Love of a Husband is more agreeable to a Woman, than that of her Parents and Relations; thence it follows, that a Wife being cherished and oblig'd by the Husband, easily forgets Father,

Father, Mother, Brothers, and all the World for him.

This Endearment ought to be managed with Discretion, and be carried on with Actions as well as Words. A Gown or Petticoat not ask'd, some Curiosity unexpected, an Entertainment abroad not thought of, staving at home some Evening, coming home early some Night, and perhaps rising late some Morning, are the things that will make way towards her forgetting the usual Fondness towards Parents, when it so behoves the Husband.

There are good and bad Examples enough of both Kinds ; but I being more fond of Reason than Chance, will give my Opinion in this Case, tho' to some it may appear new.

I am persuaded, this thing the World calls Love, is not only one, but several distinct Beings under the same Name. This perhaps may be the Reason, the Antients feigned so many *Loves* or *Cupids*, to each whereof they ascribed a several Birth. I suppose two sorts of Love : The first is, that common Sympathy or Affection, which of its own natural Force, (without any Reason) carries us away to love I know not what, nor why : The second is, that which continues our Inclination and Good-will to those

those Objects we know and converse with. The first ends in the Possession of the Object desired. The second begins there; but in such manner, that neither does the first always produce the second, nor does the second always proceed from the first.

Hence I infer, that the Love produced by Cohabitation, Familiarity and mutual Duty, between married People, to be sincere and perfect, has no Dependance on that other sort of Love, which sprung from the extravagant Appetite of those, who before disorderly affected one another, which is commonly called *Being in Love*; and this sort of Inclination being often (if not counterfeit) only the unconsiderate Effect of Youth, has proved rather hurtful than beneficial.

‘ It is not to be doubted, this mistaken
‘ Desire, which is also miscalled Love, be-
‘ ing ill-grounded, and deserving rather the
‘ name of a vicious Affection, expires in
‘ the Possession of the Object, because it
‘ had no other Foundation but the satisf-
‘ ying an Appetite, which once tasting
‘ what it most ardently desired, soon sur-
‘ feits, and ever has a Loathing, and nau-
‘ seates that Delight it so greedily took the
‘ first fill of. But, where a sincere Love is
‘ settled upon solid Grounds, a reciprocal

F

‘ Cor-

‘ Correspondence, mature Reflection, Ripe-
‘ ness of Judgment to discern, and an Es-
‘ teem of good Qualities and natural Per-
‘ fections, as well as exterior Form, and a
‘ fading Complexion ; that Love, I say,
‘ must of necessity be lasting, will need
‘ no Arts to support it, and will, like
‘ the *Phœnix*, be still sweetly burning, for
‘ to rise the more vigorous and glorious
‘ out of its own Ashes. Let none object,
‘ that Love is blind, and cannot use so
‘ much Precaution. It is our vile Appe-
‘ tite which is blind, and to which we un-
‘ justly give the Name of Love. True
‘ Love is very clear-sighted, discreet and
‘ judicious, and measures all its Actions by
‘ the Rules of Honour and Reason.’

‘ He who has a deform’d Wife, has the
‘ least Cause to complain of any Man, or
‘ if he does, it ought to be only of him-
‘ self. Other Imperfections may be hid ;
‘ Beauty and Deformity are too visible to
‘ be imposed upon any Man. If he saw
‘ not the Wife before Marriage, he was in
‘ the wrong to take her at a venture.

‘ Kings and Princes seldom or never see
‘ their Consorts till secured ; and this Cus-
‘ tom has descended to all Men of any
‘ considerable Fortunes, who are often
‘ contracted to Women at a great Dis-
‘ tance, and all the Sight they obtain of
‘ them

‘ them is a Picture, in which the Painter
‘ rather expresses his Art than her Face,
‘ and is obliged to flatter, to enhance his
‘ Reward. And to say the Truth, where
‘ Conveniency and Interest is the Aim, it
‘ is indifferent whether a Man sees the
‘ Woman or not, since it is not her he
‘ marries, but his Interest. If she is beau-
‘ tiful, he stands not to examine her Qua-
‘ lities ; if she is never so much deformed,
‘ he is satisfied, so the Portion be agree-
‘ able. Therefore we must not look upon
‘ this Custom of not seeing the Women,
‘ as only usual in other Countries ; it is
‘ too much the Practice of our own. I
‘ must avow, I can no way approve of it,
‘ being certainly the Occasion of so many
‘ unhappy Matches, as may be obvious
‘ without descending to particular Ex-
‘ amples, which would be endless ; for it
‘ is visible, that few of the greatest Men,
‘ and they are generally married after this
‘ manner, have no more Esteem for their
‘ Wives than what Decency superficially
‘ obliges them to ; though he were to buy
‘ a Horse, he would doubtless see him first.
‘ If he saw, and liked, his Fault is greater
‘ in being so changeable to reject now, what
‘ then he approved of. If Convenience
‘ and Interest prevailed above the Consi-
‘ deration

deration of Form, his Crime is greatest,
in selling his Satisfaction first, and not
prizing afterwards the poor Creature has
purchas'd him at a dear rate. These Con-
siderations should stir him up to Love and
Respect ; but if they are not of Force
enough, let him look thro' those exte-
rior Imperfections, he may perhaps dis-
cover the Beauties of a Soul far tran-
scending all those of the Body. When
Nature is defective in one Part, it for the
most part makes amends in another. It
is usual with some Men with one Eye,
to see more than others with two. Many
beautiful Bodies have deformed Souls ;
and the contrary, this latter is the most
perfect Beauty.'

Let the Wife be made sensible, it is her
Duty to love her Husband above all things.
Let the Husband understand, he must be
in love with his Honour, and next with his
Wife.

Few Men will be so mad to marry a
meer Natural : for the rest, if a Woman
has Sense enough to preserve her Honour,
the Husband had better bear with Sim-
plicity and Innocence, which may be
guided and informed, than with the in-
corrigible Humours and Vanity of Wo-
men, puffed up with the Conceit of their
Wit,

‘ Wit, Discretion and Parts. It is cer-
‘ tain, the Pride of their own Abilities has
‘ debauched more Women, and disho-
‘ noured more Men, than ever could be
‘ reckoned to suffer damage by Ignorance
‘ or Want of Judgment.’

Sickness, which she is subject to, is also a great Affliction. It is a Grief to see the Person beloved languish, and it is often they that deserve it least; for Good and Evil has always been very unequally distributed in this World. A sick Wife must be treated with all Delicacy imaginable, and her Humours tolerated with all possible Patience. A Man may make this Account, that it being decreed one half of him must suffer; it is a Mercy of God, it should fall upon that half which will be least missed in his Family. Let him consider, it is the Duty of a faithful Companion, to stick by his Company in the bad as well as the good way. If the Scale were turned, the Husband would desire to be treated in the same manner by his Wife.

There are some Women extravagantly impertinent, and never to be pleased; all their Uneasiness falls upon the Servants, to whom they become insupportable; so the House gets an ill Name, and the Master can scarce find any body that will serve him.

him. It is requisite these Women be held in, and their Power restrained; that like People labouring under some infectious Distemper, they be served at a distance, that little Ear be given, and less said to them. Let them feel the Effects of their ill Humours, by leaving them without the necessary Attendance; for if this will not reduce them, any other Remedy is hard to be found, and the innocent Husband suffers for the Peevishness of his ill-natur'd Wife, that has gained the Ill-will of the Servants, who want Discretion to distinguish between the Actions of the one and the other, and consequently which of them merits their Love, and which their Hate.

The next that come in the way, are the extravagant wasteful Women, the devouring Flame of Houses and Families. This is a most pernicious Quality, because it carries some Shadow of Goodness, and is much applauded. A Woman ought to handle Money with as much Caution as she would a Sword or Fire, or any other thing she ought to be afraid of. Money in the Hands of a Woman, is as unbecoming as a Weapon. If a married Woman of herself, has not sufficient Authority to turn away a Servant, how can she pretend to dispose of her Substance, in which consists
the

the Welfare and Happiness of Masters and Servants. Much Caution and Discretion is requisite, to manage one of these Women; for as in a Ship at Sea, the springing a Leak, because under Water is more dangerous, than if many Breaches were made upon the Deck, or Sides of the Ship that bear above the Sea; so no other Defect is equally dangerous, as the Profuseness of a Wife, because it is a Fault under Water; it ruins the main Stock, and the Family must inevitably perish. There are some of these who will mortgage an Estate to gratify a Humour, or please their Appetite.

What shall I say of those wilful Women, who will be positive and absolute in their Opinions; these, for the most part, are either very foolish or very proud. I cannot allow of arguing with a Wife, for this is granting them an Equality of Judgment and Authority, which must be carefully avoided. She must be made sensible, it is not her part to understand, but to obey, and to be led, not to lead. Let her sometimes be put in mind, that having in Marriage resigned her Will to her Husband, it is now a Crime to make use of what is not her own.

Yet a prudent Woman should not be denied her reasonable Demands; such a
Woman

Woman should not be hinder'd in the handling and disposing [of Money ; yet there are some Exceptions as to Women in general. *i. e.* prodigal Women, such as have no Regard to the Welfare of Husband and Family, so they gratify their own profuse Appetite. Such Wives cannot certainly be too severely curbed. We think it not strange that Children and Fools, should have Tutors or Keepers, and be debarred the extravagant Use of Money. Why then, if a married Woman still continues in her Minority, and never recovers Sense enough to moderate her Expences ; shall not a Husband take upon him to be her Guardian, her Tutor, and her Keeper ? I knew a Lady, who having wasted her Husband's Estate, and drown'd his Credit by Gaming, was still so fond of that destructive Devil, she would play with her Servants, and lose her wearing Apparel. I have seen another pawn her Husband's Cloaths, to appear splendid abroad, and even her own Gown, to go to a Play. What Restraint, what Rigour is too great for such Monsters as these ? But on the other side, to deprive a prudent Woman from having a Hand in the Purse, I look upon it not only as unkind, but inhuman. We trust our Children, our Friends, our
Servants,

Servants, nay often Strangers, and shall we refuse to trust our second Selves? We trust a Wife with our Life, our Content, and what is most, our Honour, and shall we refuse to trust her with our Estates? It is an absurd Abuse to make a Settlement on the Wife for Cloaths, for idle Expences, to make her Presents, to limit her to an Allowance, and yet all this passes with the Ignorant for Kindness. These Methods are proper for a Mistress, who may be turned off at pleasure, and therefore must only be fed, and not enrich'd. A Wife should have all at Command, she should be under no Confinement, all the Husband has should be hers without Reserve; he has given himself to her, and he who gives himself reserves nothing. This must be understood of a prudent Woman, she must covet nothing above her Fortune and Quality, and he must oppose nothing that is suitable to both. No Restraint is too great for an extravagant, and no Liberty too much for a discreet Woman.

All these Faults are nothing in comparison of Lightness, and Immodesty; I dare not speak it out, because I find not a Word decent enough to express it. There is a sort of vain, loose, and faithless Women, that are led away by every Wind
that

that blows, and this is the greatest of all other Evils. I will not discourse of it, for it is needless to assign any Remedy in that case. Let every Man's Honour and Conscience be his Counsellor, under these unhappy Circumstances. An ingenious Man very wittily determined this Point in few Words thus: *Let the Husband take all things from his Wife, but Wrongs of Honour; and the Wife Marriage-Wrongs and all.* Yet I must observe, it is of dangerous Consequence to allow of that Pretence of theirs, that there is no Harm in Wit and Gallantry. This is a Practice brought up to disguise Leudness, and no way justifiable. It is usual to make way with a Gimlet, before we drive a Nail; no Vice takes possession on the Soul all at once. That Insect, which in *Brazil* causes Sickness, may serve as an Example to all the World. It enters invisibly, is at first but a Pastime, grows troublesome, passes to be a Disease, and may prove dangerous. A Woman's Honour may be compared to Arithmetick; it is as bad to be out in one as in a thousand. Let honest Women balance their Accounts, and they will find this a sure Reckoning.

‘ Custom in *Spain*, and some other Countries, has made it safe for a Man to kill
‘ his

his Wife, if she is false to him ; the Law is not positive for it, but the Practice is frequent, and tolerated. The Law of God does not allow it ; yet we find the *Levitical* ordains a Woman convicted of Adultery to be ston'd to Death by the People. The Husband is not here allow'd to be Judge and Executioner in his own Cause ; but yet Death we see is the Punishment of that Crime. If the Law of the Land did allow it, I believe it were no Offence then before God, for the Husband to be the Executioner ; for since God adjudged the Crime to deserve Death, it is doubtless indifferent who executes the Sentence. If this Power were invested in the Husband, the Terror of it would prevent much scandalous Leudness, which now triumphs barefac'd. No Advice can be given to a Man under this most unhappy Circumstance. He must summon all his Discretion, and all his Resolution, he must steer steadily between Honour and Conscience, and let them both direct his Actions. That most pernicious Liberty, Women pretend to of Wit and Railery, ought by all Men of Sense to be carefully cut off, as infamous and abominable. It is either a Disguise, or Introduction to Lewdness, and Debauchery.

‘bauchery. The Woman that haunts the
‘Doors of Chocolate-Houses, in a Hack-
‘ney-Coach, to be thought a Wit, that sits
‘with a Mask in the Pit to rally the Beaus,
‘that laughs and talks loud in the Boxes,
‘and disguises herself to be pick’d up in
‘the Galleries, if she is not already lost, is
‘a riding Post on the Highway to Perdi-
‘tion. The Husband who knows (and
‘unless he will, he cannot be ignorant) and
‘bears with this, deserves all the Plagues
‘and Miseries that follow an infamous and
‘lewd Wife. If Kindness and fair Means,
‘will not prevail to reclaim a Woman be-
‘fore this comes habitual, there is no Ri-
‘gour or Severity so great, but is yet too
‘little to correct and keep her under.’

It will not be proper to pass by some,
who value themselves on their Beauty:
It is no Crime in a Woman to be sensible
of her Worth; I have often commended
it: It is as requisite we should understand
what we possess that is good, as what there
is ill in us; that we may preserve the for-
mer, and correct and put a stop to the lat-
ter. Beauty should be used like Quality,
every body may rejoice they have it, but
need not make it their Business to proclaim
it. It is a Madness for a Man to draw his
Sword upon every Trifle. The Husband,
whose

whose Wife is infected with this sort of vain Glory, must observe he deals in a dangerous Commodity ; for this Female-ware is contrary to all other Merchandize ; and the more it is coveted, is the less to be valued : Therefore some have doubted, whether Beauty were given as a Reward or Punishment.

We are got out of this intricate Labyrinth, and have overcome the Dangers that surround it. All these are to be met with in the World, but a prudent Man will still be safe. We see in Sea-Charts the Sands Seamen are to shun, are as carefully set down, as the Ports they are to anchor in. Having shewed some Shadows of the Perils and Inconveniences caused by the Imperfections of Women, I have as good as discovered the Satisfaction and Happiness that attends a good one : And indeed that Blessing is so great, it is not to be expressed. All Praises are too little for a virtuous Woman, and therefore the Husband ought to treat her as a heavenly Gift. I will briefly touch some Rules that must be, not only learned, but well practised, in order to preserve your Honour, and your Wife, on which that has so much Dependance. It is not enough to plant Myrtle in a Garden to adorn it, and that it may form

G

pleasing

pleasing and delightful Figures; the small Boughs must be twisted, and the irregular Branches cut, and all will not do, unless the Gardener be continually trimming and ordering of it, for it sprouts and grows out of form.

The Custom of taking of some Servants for the Master, and others for the Mistrefs, ought to be carefully avoided. Wedlock is the Union of two, why then should they divide themselves? It is easier to give this Advice, than persuade the Practice of it, therefore I would not quite pass by, nor will I insist upon it.

It is now looked upon as Grandeur to have separate Lodgings and Apartments; some married People observe this State as long as they live, and some Husbands abstain from their own Wives, more than from those of their Neighbours. In this case let us consult the Walls of the most ancient Buildings, and they will inform us what the Custom was then. We shall see that the House which then contained a great Lord, is now too little for an overgrown Yeoman. I am not so fond of Antiquity, as rashly to cry up all that was then in use, but I highly approve of the plain Way of living, not of Formality and Reservedness. All the Rooms, all the Apartments ought
to

to be in common between Man and Wife ; the contrary is a very dangerous Abuse.

I had as good here as elsewhere, whilst I think of it, tell you a witty Saying I heard from a famous Preacher. It is this, He who spends less than he has is a wise Man ; he who spends what he has is a Christian, and he who spends more than he has is a Thief. In a well-governed Family, there should be no Excess in any Particular ; and if there must be a Want, let it be of that which is least visible, such as Maid-Servants, for they ought to be least seen in the House, but not the most unfit for Sight. If it were only to prevent the Trouble they are to a Family, we should endeavour to have as few of them as may be. It is not convenient the Lady have any particular Favourite, they must be all equal in her Esteem, still with respect to their Degree. All must love her, she be kind to all ; they all be Servants, she Mistress of them all ; let her not become a Friend, or Companion to any.

The best sort of Servants are the Daughters of those that have served in the Family, of whose Affection and Fidelity, Proofs have been given ; the Children of Tenants, or Neighbours ; People that have been long known ; all of that Rank of

People that are not, nor ought to be ashamed to serve, and by whom the Mistress may, without Regret or Vanity, expect to be attended.

There are certain Women in the World that are taken in as Guests, to keep them from harm. I will never encourage entertaining of them. Many Ladies are proud to protect such Women in their Houses. I would not be against doing good ; but it is an indiscreet Charity, to take burning Coals out of the Fire that they may not be consumed, and put them into one's Bosom to burn it. This is not so general a Rule, but the Husband, as he finds occasion, may dispence with it.

In our Days, contrary to the antient Practice, it is grown a Custom, for the Women-Servants to be as well cloathed as their Mistresses. They use Policy, persuading their poor Ladies (whom thereby they make poorer) that it is for their Credit their Attendants should be as well apparelled as themselves, and bring Examples of others of less Quality, whose Maids are better cloathed. Thus it often happens, the Mistress is not known from the Maid ; and the Mistress is much more excusable, than that they say was made by a Tenant of a Nobleman, who was very young and
newly

newly married. The Tenants coming into the Room where the Bride and Bridegroom lay, and perceiving no Difference between them, the Hair of both being plaited, and neither having any Beard, he innocently asked, *Which of the two was the Bridegroom ? for to him he would deliver his Message.* With how much more Reason might more judicious Persons now-a-days, seeing Mistresses and Servants in the same Dress, ask, *Which was the Lady ?* The least Inconveniency this Custom brings, is the excessive Charge, which yet is such, that if we consider the Care and Trouble some Masters go through, to support the Vanity of their Servants, the Slavery of the former is much greater in providing for the latter, than theirs in serving the others.

Experience teaches us, of how ill Consequence this Extravagancy in Servants Apparel generally is : They seeing themselves so gay, grow proud, and endeavour to improve the Opportunity to make their Fortunes, and striving by those Means to better themselves, often run into ruin. It is the Husband's Business to appoint what Rate the Apparel of each must bear ; Women must be allowed all Neatness and Decency, but not all manner of Gaudiness ;

every Servant must be cloathed according to her Place.

Let them not be permitted to entertain Gallants, or encourage Courtship; this is but used of late Years, and very needless: That Allowance can only be tolerated in Palaces, where Dread and Reverence suppress Malice, which even there often breaks loose, and violates the Immunity of the Place. Great Care is to be had, what Kindred of both Sexes follow them; Cousins and Brothers-in-law, unless very well known, may speak with them at a distance; and if they converse not at all, it is so much the better. It is a Disease, to suffer Maids to go to their Sisters or Aunts to be cured: There is Danger in permitting them much to ramble abroad, tho' with an old Governant to overlook them. Too much Friendship among them is dangerous, much Whispering and Secrets are suspicious: They are not to be suffered to call one another by Nick-names of their own framing, as Husband, Granny, Gossip, or my Love, my Dear, and the like; for this, tho' of itself it be not bad, is, in my Opinion, only a Practice like playing with Foils, that they may become expert to do Mischief.

Yet

Yet would not I give the Advice to Masters, that *Machiavel* does to Princes, *That they sow Discord among their Servants ; that so every one being false to his Fellow, they may be all true to the Master.* A married Man must be vigilant, but must not expect to obtain Unity by evil Means, that is only found (if any where) in a peaceable and well-governed House. I do not pretend to immure, or wholly shut up these Women, nor refuse them what is fit and decent; I only hint where the Danger lies, that by the Care of the Master, the Mistresses and Servants may escape it. Above all things, the Master must endeavour to be belov'd by the Women-Servants, and to this purpose is to treat them with all imaginable Kindness ; and if he finds their Mistresses wrongs them, he must appease and rectify all. Let him not appear more zealous for any one in particular, but carry an even Hand with all. Liberality is of great Force to attain this End, giving them sometimes what they do not expect from him.

As it is requisite for the Preservation of our Health, that there be a harmonious Agreement between the Head and other Members of the Body ; so there must be Concord and Unity between the Master of

a House and his Family, to live with Pleasure and Satisfaction. Women are the most subject to raise Discontent, and cause a Disturbance ; therefore it is requisite, to carry it very fair and even with them, lest they being discomposed, infect and poison the Happiness of the House.

Part of what I have said in relation to the Women, may be applied to the Men-Servants. The first Point I will touch concerning them is, that no one of them be so distinguished from the rest, that it may afford any Ground of Suspicion to the Mistress. This often happens when Favour is indiscreetly placed on any one ; for Women are apt to suspect those Servants are employed by their Masters in scandalous Affairs ; and they chiefly disaffect those that are of old standing, as believing them the Managers of their youthful Extravagancies : If this happen, let the Husband convince his Wife, that rather than she shall be dissatisfied, he cannot only exclude that Servant his Favour, but banish him his House ; and if requisite, let him do it ; for, in this case, the supporting such a Servant, is a Confirmation of the Wife's Jealousy. I dare answer, a kind Woman that loves her Husband, will be satisfied to know it is in her power to be
rid

rid of that Eye-sore, since the Disposal of it is left to her. Women are often like Colts, that go better when you give them their Head, and they think themselves at liberty, than when they are curbed, and under Restraint.

Passion and Roughness is not a Cure for Women; they are to be treated with Meekness and Civility. If any Artifice were allowable between married People, I should think it a good Rule to make a Woman believe, she could do any thing with her Husband; and yet in reality, she should have no farther Power over him, than to obtain things reasonable. A Woman of Sense is to know, she is obliged to honour whom her Husband honours; and an honest Man, that he is to encourage none to disrespect his Wife.

It cannot be denied a Master to have more Kindness for one or more Servants than for the rest, according as each has merited by his Service. Take this as a general Rule in this Case, that no body is surprized to see a Servant that has deserved well, in Favour; but all the World is mistrustful, when they see a known unworthy Servant preferred. This extends to Men of Quality, Noblemen and Princes.

The

The Princess *de la Roche Suryon* in France, who was a most discreet Woman, and unhappy in a Husband, used to say to this purpose : *That of the three Faculties of the Soul, which she had when she married, her Husband had taken two, and left her but one, which she would willingly give him ; for that she neither had Will nor Understanding, and only retained the Memory that she had once possessed them, which served only the more to grieve her for the loss.*

To be too well accomplished in some Women, is a thing of dangerous Consequence ; because it carries its own Recommendation, needs no Helps, and Prudence failing in the use of it ; what seems a Blessing, turns to a Misfortune.

It is very commendable for a Woman to sing to her Husband and Children, and it may be permitted her to dance, if very young, in her own Apartment. I cannot approve of learning wild Catches, and dancing Jiggs ; these are all Incentives of Lewdness. To rally, and set up for a Wit in every Company, at Church, at Court, at the Play, is most pernicious, and hard to prevent ; for no body repents of that which gains Applause, be the means good or bad. Let the Husband keep a watchful Eye ; and if he reclaims her, it is a great Work ;
for

for as yet I never saw any that was sick of that Distemper recover.

‘ How disagreeable will this Doctrine
‘ found to many of our Ladies, and yet
‘ how highly commendable it is? I have
‘ spoke, tho’ little, more than will be grate-
‘ ful to many, in relation to their Wit,
‘ and will not therefore farther incur their
‘ Displeasure on that Account. One Word
‘ as to Dancing and Singing: For the first,
‘ I believe all the Devils in Hell held a
‘ Council to invent it; for doubtless, never
‘ any thing turned more to their Account,
‘ or was more destructive to human Kind.
‘ More Designs have been set a foot, more
‘ Intrigues carried on; and more Women
‘ debauched by Dancing, than by all the
‘ other Contrivances of Lewdness yet found
‘ out: The very Invention of Balls had no
‘ other end, but compassing of Women,
‘ otherwise not to be attained; the Inven-
‘ tion has been improved, and seems now
‘ to be at the height. Dancing-Schools
‘ are, and have always been accounted by
‘ the wiser sort, no better than Seminaries
‘ of Vice, to insnare young innocent Wo-
‘ men, and support experienced Sinners.
‘ In fine, Dancing is reckoned the grand
‘ Accomplishment, and in reality, it is the
‘ grand Introduction to Lewdness; it is
‘ called

‘ called an Ornament of Carriage, and is
‘ a Depravation of Manners ; it is esteemed
‘ a Perfection, and is the most noted Rock
‘ for ship-wreck’d Virtue. I am not in-
‘ sensible, I draw upon myself the Indig-
‘ nation of the Beaus, not because they be-
‘ lieve this Opinion false, but because, if
‘ received, it would cut them off the great
‘ Advantages they make by this Exercise
‘ towards debauching young Women : I
‘ incur the Displeasure of those Ladies, who
‘ think all things good and lawful, that are
‘ for Delight. But above all, the Danc-
‘ ing-Masters Anger will (with most Rea-
‘ son) be provoked, by exposing what is
‘ their Maintenance. None of them need
‘ be offended ; they will be no Losers by
‘ wholesome Doctrine : for the World is
‘ too wicked ever to be reclaimed. Singing
‘ is a heavenly Perfection, if a Woman
‘ has Discretion to know when to use and
‘ when to forbear it : It is always com-
‘ mendable for her to divert herself, to
‘ please her Husband, to be sociable among
‘ other Women ; but to be heard to sing
‘ in the Company of Men, without an ex-
‘ press Command of her Husband, is not
‘ only vain, foolish and undecent, but fa-
‘ vours much of Impudence : A Wife that
‘ sings to other Men besides her Husband,
‘ desires

‘ desires to be admired ; if admired, she
‘ would be beloved ; and she who de-
‘ sires to be beloved, has no Love for her
‘ Honour. The Husband, who delights
‘ to have his Wife sing among other Men,
‘ takes a Pleasure she should be admired, and
‘ consequently merits all the ill Consequences
‘ that are likely to follow. There are Times
‘ and Persons exempt from the Severity of
‘ these Rules ; a prudent Man well knows
‘ how to discover them, and what is said
‘ to prevent Excess, must not be under-
‘ stood wholly to debar a modest and de-
‘ cent Liberty.

Behold here the Power of Custom !
Let us allow Women their Fashions, their
Visits, their Walks, and the like ; things,
tho’ not good in themselves, now autho-
riz’d by Custom : but I must be bold to
tell you, and all the World, that extrava-
gant Play, disorderly Feasting, late Hours,
too much haunting Company, especially
such as is not creditable, are the things
which no Custom can justify, or make to-
lerable. Where the Husband finds these
Evils growing, let him put a stop to them
in time, before they take Root ; they ge-
nerally spring from Idleness, and vain De-
sire ; let him therefore remove Idleness,
by employing her in the Care of the Fa-
H mily,

mily, and change the Desire for another of more Honour and Advantage, as the Desire of living peaceably and contentedly with her Husband, assuring her, that cannot be whilst she follows those Courses.

It is a very hard Case, that the Mistress of a House should love every thing but her House, as appears by those who are never in it, or when they are, it is only to help to ruin it. I said it was convenient to employ the Wife in the Government of the Family ; it is good and convenient, not only in order to keep her out of Idleness, but to ease the Husband of that Burden ; those trivial Affairs are not fit to employ a Man's Thoughts, and they are proper for a Woman. You would laugh to see an Elephant carry a Grain of Wheat in his Trunk, and you admire to see a poor Ant drag it along ; therefore our Proverb wisely says, *The Husband in the Market, the Wife at Home.* Those Husbands who will pry into every thing, are as much to blame, as they who will look to nothing.

In fine, it is convenient the Wife have the Care of ordinary Household Expences, to please, to employ, to let her see she is intrusted, to busy her with those Thoughts, and divert her from others ; if she does it well, what greater Happiness! the Husband

band may reckon, he has found a Servant as good and as true as himself, who serves him for nothing ; if she does it not so well, the Evil is tolerable. How much better is it, the Wife should waste something, than a Servant? If she does amiss, 'tis against her Will, or at least with some Fear and Shame ; and perhaps the Servant will do ill wilfully, and without any Regret. The Houses of the common sort, are generally best managed, because they follow this Rule : the one brings, the other saves.

I am of Opinion, Money should be delivered by small Parcels to a Woman, towards the daily Expence : not to keep them miserably, but because many of them (when they have much) spend profusely. The Husband may let her know, he is but, as it were, her Cash-Keeper, that she may have Recourse to him, as freely as she would to her Drawers ; let him not only say so, but make it good by his Actions. He may praise her Management, and admire her Frugality. A good Taylor shews his Art in little Cloth, and a good Coachman in narrow Streets. I dare undertake, if the Woman affects Praise, the Expence will be less the next Month.

To save the Disgust of calling her to an Account, let him tell her what he spends ;

and this Confidence he puts in her, will oblige her to do the same. These Accounts between married People, are never to be strictly balanced; it is enough the Wife owns herself accountable: The Consequence will be, that a Woman never thinks herself absolute Mistress of what she possesses; she must spend with Fear, and keep with Fear, but never be deprived of what she saves, and will then be as thankful for what is not taken from her, as what is given her.

It is a Custom now (especially among the great Ones) to settle the Wife's Allowance in the Articles of Marriage. I would advise those that have promised, to perform it; and such as have not, never to promise it. Marrying an Heiress, breeds much Inconveniency in this Particular; for Heiresses pretend to be Mistresses of their own, and to have more Power over it than their Husbands. When a Wife pretends to this, she must be informed, that he who is Master of her Person and Life, is so also of her Estate. Who is there that gives a Diamond Ring in a little Box, but gives the Box with it?

‘ The Rigour our Author mentions, in
 ‘ trusting the Wife with Money, must
 ‘ be understood, where Women are not
 ‘ found

‘ found capable of managing much, and
‘ are lavish of it : For he is unworthy of a
‘ good and prudent Woman, who having
‘ such a one, does not entrust her with
‘ all, and make her as absolute in the Dis-
‘ posal of it, as himself ; and will add,
‘ that a prudent and virtuous Wife ought
‘ to possess entirely the Heart, and the very
‘ Soul of her Husband, and consequently
‘ cannot be debarred the Command of his
‘ Fortune ; all he can give, is still less than
‘ she deserves.’

Receiving and paying of Visits, is a
tiresome Encumbrance. I have before
touched this Point, but not to content ;
much might be said, but all is not fit to
be committed to Writing. I cannot for-
bear telling, what a Man of Sense (who
had none of the best of Wives) said to me ;
after making many Complaints against his
Wife, he concluded with these Words ;
*Yet after all, what most troubles me, is, that
she is so well beloved.* And in truth, too
many Friends are very troublesome ; for
all Friends are not such as they ought to
be. What formerly was usual, as giving a
Glass of Wine, became a Collation ; from
a Collation it rose to a Feast, and now I
know not what Name to give it. I can-
not understand what Friendship there is in

ruining one another, destroying their Families with needless Expences, and tormenting their Husbands with continual begging what cannot and ought not to be granted : If this Profuseness tends to express Love, that Friendship is base which is grounded on Prodigality ; if to shew Grandeur, that is a needless Demonstration among Friends.

A Gentleman fell sick with Grief and Concern, to see himself loaded with Debts, through the Excess of his Wife's needless Expences ; he being in a high Fever, and seeing a Dish of preserved Citrons, which his Wife used to treat with, tho' very dear ; the poor sick Man said, *Give me that Citron, for I will eat it all.* His Wife begged he would not eat it, *because Citron adds Fire to a Fever ;* and he answered, *I know it is the Fire that consumes me ; but I would try whether Citron have the same Property as a mad Dog, whose Hair applied to the Sore made by his Teeth, is a certain Cure.* One of his Servants was no less witty ; for being asked by a Gentleman, *Whether he might see his Master ?* He answered, *My Master is not in a Condition to be seen, for my Mistress and her Company are eating him for a Collation.*

Let

Let the Husband now and then give his Wife some wholesome Advice, warn her, neither at home nor abroad, ever to jest upon, or nick-name any body; Women so nick-named, if the Sense be good, are proud of it; if bad, will make a return; and Men will complain, or seek to return Thanks. That she make no Reflections on the Actions of others, whether such a Man has a Kindness, or courts such a Lady! it looks ill in a Lady (who ought only to think of herself and Family) to concern herself with the Thoughts of others. That she neither much praise nor discommend any Man. This so different Effect generally in Women, springs from the same Cause. I always drew the same Conclusion from Womens speaking very ill, or very well of any Man.

‘ For a virtuous Wife’s Complaints, tho’
‘ never so just, ought never to be heard but
‘ by her Husband; to him alone she ought
‘ to make known her Grievances, with Affection and Submission, and from him
‘ alone expect Redress. A Father is not
‘ (if possible) to hear such Complaints,
‘ much less to have them made the Town-talk, by putting them into the Mouth of
‘ every impertinent Visitant: But above
‘ all, if those Complaints be unjust, how
‘ much

' much more unpardonable is the Wife,
 ' that exposes the good Name of her Hus-
 ' band, without any Fault committed on
 ' his side? Any Discourse is more par-
 ' donable, than that which is destructive
 ' of the Reputation of our Neighbour;
 ' how much worse then must it be, that
 ' strikes at the Credit of a Husband?

A married Man being asked, *Where his*
Wife went to Church? answered, *Where-*
soever there is Musick. In Spain, I knew
 an ancient Lady of Quality, witty and very
 virtuous, who when she got into her Coach,
 and the Coachman asked, *Whither he must*
go? used to answer, *Where there is most*
People.

' I will not make too bold in this Par-
 ' ticular, for fear I be judged prophane, as
 ' obstructing Devotion; but that is not
 ' my Design, only the Abuse of it is here
 ' meant. Six of the Clock Morning
 ' Prayers and Evening Prayers (in Win-
 ' ter) are the Delight of some Ladies;
 ' they had rather go a Mile on *Sunday*, to
 ' *Covent-Garden* Church, or *White-Hall*
 ' Chapel, than to their Parish, tho' their
 ' House join to it: this is a Desire to be
 ' seen by Men, not by God; his Presence
 ' is equally in every Church, but the Com-
 ' pany is not the same. The Husband of
 ' such

such of Wife has cause to consider, whether of them it is that draws her.

Well, since I have descended to so many Particulars, I will venture a little farther, it will divert so much serious Reflection. I cannot approve of trimmed Lap-Dogs, that have mystical Names: Being in a Church, a Page came running out of Breath, to ask me, *If I had seen such a Lady's Delight, that was lost?* And, having asked what the Lady's Delight was, found it was a little Dog of that Name. Parrots and Monkeys are needless Troubles, and often inspire ill Thoughts. Miners by the Grass, and Flowers that grow upon the Earth, know whether there be a Gold-Mine or not; exterior Signs discover what is within. I begin to be so impertinent, I shall not leave a Bird. What is the use of Singing-Birds, that in Summer begin to whistle with the Day, and are said to divert the Thoughts in the Morning? What better Employment for a Woman's Thought, than the Husband that lies by her Side?

I protest, I ever loathed the Ladies in Romances, because I always found Lap-Dogs, Lions, and Dwarfs about them: so great is my Aversion from that sort of Vermin, that I cannot bear with them in fabulous Books; think how I shall like them
when

when real. But it is no Reason my particular Fancy should make a general Rule ; let this pass as a Caution to any Man, that is of the same depraved Humour.

The *Spaniards* highly commend good Housewives, who love home, and mind the Affairs of their Family ; they extol them so much because they are scarce, and it is hard to find such a Woman among them. However it is said of Queen *Margaret*, Mother to *Philip* the Fourth, that she and her Ladies embroider'd, and sold their Work, the Profit whereof was given to the Nuns. So did the late Queen of *Portugal*, and her Aunt Queen *Catherine*, who enriched Monasteries with their Work ; many Pieces whereof are yet to be seen.

Margaret de Valois, who was Queen of *France* and *Navarre*, whose Writings I admire, and whom I look upon as the wisest Woman of her Age, does not cease to express how much she was pleased to see the Countess *de Lalain*, being at Table with the Queen, open her Bosom to give the Breast to a Child she suckled herself. The Queen highly extols that Deed of the Countess, and says, she never envied any Action in Woman but that.

How it pleases me to see a Woman ignorant of those things, she ought not to know ;

know ; or at least appear so, though in reality she does know them. I look upon it as a great Perfection when they err in those Affairs, which might bring a Reflection upon them, if rightly managed. Let a Woman understand what is proper for Women, let her read and discourse of such things ; and let none but such be offered her to read or discourse of.

What shall I say of Laughter? If a Woman has white Teeth, a pretty Mouth, and Dimples in her Cheeks, therein lies the greatest Danger. Some of these sort of Creatures will laugh all the while at a Funeral Sermon, only to expose their Treasure. It is infallibly true, that much Laughter betokens Folly. Far be it from me, that I should persuade a Woman to be always melancholy, this only serves to shew her Life is uneasy. Let her be merry, and laugh at home at her Table, with her Husband, Children and Friends ; when she goes abroad, let her leave her Laughter at home, as the Serpent that casts up its Venom before it drinks, and after drinking swallows it again : When she comes home, let her resume her Mirth.

A Wife ought always to be dressed neat and decently in the House ; her Servants should never see her in any unbecoming Garb.

Garb. As she is obliged to endeavour to please none in the World but her Husband, so she should always appear to him, as if all the World saw her.

‘ There is no Necessity a Woman should
‘ always be set out in the House, in all the
‘ Formalities of a strict Dress ; Conveni-
‘ ency and Ease has found out what is called
‘ Undresses, as decent, as becoming, and
‘ as modest. Some are no sooner married,
‘ but they grow careless, either through
‘ Affectation, or natural Laziness : They
‘ all use the same Plea, to wit, That they
‘ are married. The same Arts they used
‘ to gain a Husband, the same they ought
‘ to use to preserve him. Yet Women
‘ would all appear like Angels abroad, and
‘ value not (many of them) how like De-
‘ vils they look at home. They would be
‘ seen gay and glorious by those they pre-
‘ tend not to regard, and be always dis-
‘ composed and loathsome in the Eyes of
‘ him they ought alone to oblige. Nor
‘ does it end here ; they will receive Vi-
‘ sits, and expose themselves in that un-
‘ seemly Manner to the Eyes of their
‘ Friends, or those who only pretend to be
‘ so. This is a Contempt of the Person re-
‘ ceived, and a great lessening of her that
‘ receives the Visit. To appear in a dis-
agreeable

‘ agreeable Garb to the Husband, breeds
‘ Distaste ; to be seen so by Strangers, pro-
‘ duces Contempt. To this purpose, a
‘ Courtier being invited by a Friend, and
‘ ill treated, ingeniously said to him, *I*
‘ *thought we had not been such intimate*
‘ *Friends.*

Some Men there are, who proud of their Wives Abilities, or Beauty, make them the common Subject of their Discourse, and take all Opportunities to shew them, and their Perfections. This looks as if they exposed them to Sale, and is exposing their Virtue to be tried; for the more beautiful, the more charming a Woman is, the more others (as well as the Husband) will affect her; and the more he makes her publick, the less worthy of her, will she and they believe him. I do not pretend, he should not be free and easy with his Friends, that he should not entertain them in his own, and be entertained in their Houses, that he should hide his Wife, and be afraid of every body that sees her; either Excess is equally bad; his House must neither be a Goal to her, nor a publick Place of Entertainment for all the World; it is fit she grace his Table, when he invites his Friends and familiar Acquaintance, not that she be made the Discourse of his wild and ex-

I extravagant

travagant Companions. It is the Duty of the Wife to see all things be in good Order, that nothing be wanting ; to be pleased and easy with her Husband's Guests, and to know (without being bid) to withdraw, if requisite, and when to stay, if convenient. Her Behaviour will produce Respect, if good ; and all that see it, will look upon her as we do upon things holy, at a distance, without presuming to approach.

Married Women are pleased and oblig'd, when their Husbands tell them what they know, what they hear, and what News there are about the Town. To be too reserved, is the way for a Man to be hated ; to be too open, an infallible Way to be despised. A Man must choose a Medium between both those Extreams, so that his Wife may not think he slight's her, nor he give Occasion to be undervalued by her.

A discreet Man will never tell his Wife the Stories of his youthful Amours and Intrigues : for they produce two ill Effects ; the one, that they discover their own Frailties ; the other, that they shew them how easily some Women are drawn in. He must by no means ever entertain them with the Failings of other Women ; but if things happen to be mentioned that are so notorious, they cannot be deny'd, he may excuse

cuse them, or evade the Discourse. Let him always mention those things with Horror, and lay all the Blame of such Miscarriages upon the Husband, ever excusing the Wife. This will denote, that a good Husband will not fail of a good Wife, as it commonly happens; and that he being such, expects the like Return from her.

We often see married Women of untainted Reputation, keep Company, and be familiar with some whose Credit is either quite lost, or runs very low. Much Prudence is requisite in this case; but the safest Course is wholly to avoid them. Honour is like a Looking-Glass, any Stroke breaks it, and the least Breath clouds it. Perhaps, some are the more free to converse with such Women, relying upon their own unspotted Fame. But the ignorant Vulgar, either cannot, or will not distinguish between Good and Evil: For the most part, he who shoots hits not exactly the Mark, but near it: so censorious Tongues being about to speak ill of any Person, hit not at first upon the right, and perhaps defame those who are next to them. I have always Recourse to the most natural and easy Comparisons; and am therefore surprized in this case, when I consider, that one only Drop of Ink falling into a

Bottle of fair Water, is enough to discolour it all, and that a Hogthead of fair Water is not sufficient to make a small Viol of Ink clear. This is the Case between a good and bad Reputation ; the best can never wipe off the Stains of the bad, and the bad always fullies that which is never so good. We find, Health is not catching as Diseases are ; therefore it was well said, *That Good is not like the Itch, but Evil perhaps may be so.* The discreet Management of the Husband, must draw a Woman from such Company. A Friend of mine behaved himself singularly well in this Case : He always pressed his Wife to 'visit, go abroad, and keep company with such and such Ladies, of whose Integrity and Good Name he was fully satisfied ; and by this means continually hindered her from visiting, going abroad, and keeping Company with others, of whom he did not so well approve.

' Among the many ill Customs, Liberty
' has introduced in *England*, none has prevailed more than this, which is one of the
' worst that is, for virtuous Women to
' keep Company with such as are lewd,
' or have the Reputation of being such. I
' am of Opinion, the Ladies of the first
' Quality are the first who gave way to this
' Abuse, making themselves familiar with
' the

the Mistresses of Kings; and as the inferior Ranks strive to mimick all their Actions, so they could not forbear Imitation even in this, and it is thereby descended to all Degrees. There is now little or no Distinction between the Wife and the Miss, they all herd together, and they having made this Equality between themselves, no wonder if Men make no great Difference in the Respect they pay to both. The greatest Ladies are guilty of the greatest Crime; they not only committed the Fault, but gave the Example. The others are equally guilty in the Practice, though not so criminal in the Scandal. Strange, that those who should be the Patterns of Honour and Virtue, have so much degenerated as to countenance Infamy and Vice, by associating themselves with the Professors of it; as if the Bed of a King sanctified Lewdness, or the Title of Dutchess and Countess, would wipe away the Name of a Prostitute. This has encourag'd Men to keep, and Women to be kept by them in the face of the World, the Difference of Respect being now so little, or rather none between a Wife and a Wench. The Effect of this Conversation is obvious enough; what else is it has debauch'd so

‘ many Women well-born, and what is it
‘ else that has made the Credit of most
‘ Women so dubious ? If you handle Pitch
‘ something will stick ; if you keep ill
‘ Company, you will get some ill Haunt.
‘ Every one is to be known by his Com-
‘ pany ; if a Man is always among Thieves,
‘ he must expect to be thought one of
‘ them ; if a Woman among W—res, she
‘ cannot avoid the Imputation. The mar-
‘ ried Woman that values her Honour, that
‘ loves Virtue, and desires to promote the
‘ Peace of her Family, will abhor such
‘ Company, and fly such Conversations.
‘ A prudent Husband, if he find his Wife
‘ the least inclin’d to it, will dissuade, will
‘ divert, and when other means fail, must
‘ make use of his Power, and Authority,
‘ to draw her from it.’

Most Wives look upon it as unkind or uncivil, in the Husband to extol the Beauty, Air, Shape, or good Parts of other Women ; yet it may be tolerable, if it goes not too far. In this Particular, a Man may take his Measures from the Humour, Age, Beauty and good Qualities of his Wife ; for they who have a Stock of their own, are better pleased to hear the Perfections of others spoke of.

A Man of Quality discoursing with his Wife (whose Ingenuity and Wit far exceeded his) highly commended the Beauty and good Parts of another Woman. The Wife bore with it as long as she could; but finding him still proceed, she said, *To be reveng'd for your so much extolling that Lady, I could only wish you were married to her, that you might slight her, and to see how she would behave herself, when you should praise me as you do her.*

This does not hinder a Man from being complaisant and civil among the Ladies, when there is Occasion for it, for all Men of Honour are oblig'd to it; and Matrimony does not debar us that Liberty which is commendable and decent, so it exceed not the Bounds of Courtesy and good Manners.

End of the Second Part.

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THE
Batchelor's Monitor :

O R,

Healthy and Pleasant A D V I C E for
MARRIED MEN in the Governing
a W I F E.

P A R T III.

‘ T H E R E can be nothing more un-
‘ seemly, than to see Women set up
‘ for Judges of the Shape, Behaviour and
‘ Parts of all the Men they see. Some
‘ there are will so nicely delineate, and so
‘ curiously describe every Fop, one would
‘ think they spent their Life in the Study
‘ of Man. Others praise with such Eager-
‘ ness and Concern, they give more occa-
‘ sion to suspect they are moved by Affec-
‘ tion, than the bare Consideration of Me-
‘ rit. Neither becomes a Wife, who ought
‘ to study and admire none but her Hus-
‘ band,

‘ band, all the rest of Mankind ought to
‘ pass as if unseen, or seen so as not to be
‘ regarded.’

‘ There are a conceited sort of Men,
‘ who never give over railing at our pre-
‘ sent Fashions, not that they dislike them,
‘ but to be thought wiser than all the
‘ World. Nothing will down with them,
‘ but former Ages; and this is only a mis-
‘ taken Affectation, to be thought well-
‘ read; whereas in reality, nothing more
‘ expresses their Ignorance. I cannot be-
‘ lieve, the World was ever better or
‘ wiser than it is; for, if we consult
‘ History, we shall find no Age but aboun-
‘ ded in Wickedness and Folly as much as
‘ ours can do; and, if we read the anti-
‘ entest of Poets, we shall find nothing
‘ they exercise their Wits in more than Sa-
‘ tyr, in exposing and railing at the Vices
‘ of their Times. Even as it was then,
‘ so it is now; none more vicious than those
‘ Poets, who so much exclaimed against
‘ Vice; none more depraved, than those
‘ who now revile the present Age.’

To fondle and dally with one's Wife at
Table, before Servants (much used by
many Men) is very indecent, a lessening
of the Gravity and Stayedness of the Hus-
band, and contrary to the Modesty of the
Wife.

Wife. In this case, if the Man wants Discretion to refrain, the Woman ought to have the Prudence to obstruct it.

When you have Children, never tell of their pretty Actions, or seem overjoyed at their Wit; that only serves to make them rude, and is no Credit to the Father. Mothers would have the Fathers take them in their Arms, and play with them; if ever you happen to commit this Weakness, let it be very private, that none see it, no more than you would be seen stealing, or committing any other Crime. It does not belong to a Man, to make himself his Child's Nurse or Cradle. It is very preposterous to make Grimaces, and speak to them in their own imperfect Language; it suffices to see, love, and take care of their Education. All other Fondness belongs to the Mothers, who are not at all to be imitated in those Actions, nor that Care and Employment usurped by the Father.

‘ Now I hope the Ladies will be of my
‘ side. I have already spoke as to the Re-
‘ gard due to Antiquity, when Experience
‘ has taught us better, and more conve-
‘ nient Customs than our Forefathers left
‘ us. It is to me preposterous, that a Man
‘ can pretend to love his Wife, or indeed
‘ to have any Regard for his own Satis-
‘ faction,

‘faction, and oblige the Mother to nurse
‘it. Can a Man make a Slave of her he
‘loves? Can he be pleased, she should
‘not have a quiet Night? Can he be sa-
‘tisfied to see her want an Hour of Rest in
‘the Day? There is nothing more vain,
‘than to think a Child is the less belov’d
‘for being bred abroad, the Eyes of the
‘Parents may be upon it, and nothing
‘will be wanting. But supposing a Man
‘to have so little Regard of his Wife, yet
‘still sure in Respect to his own Quiet and
‘Satisfaction, he would never endure all
‘the Impertinencies that attend the Breed-
‘ing of Infants. Milk is the Nourishment
‘of the Body and not of the Soul, there-
‘fore, provided a Nurse be sound and
‘healthy, I cannot conceive what Danger
‘there can be in the Breast. I shall as
‘soon believe it may alter the Shape, as the
‘Inclinations of a Child. As for the wise
‘parallel between nourishing the Child in
‘the Womb, and suckling it after it is born,
‘it is not at all pertinent; for no Argu-
‘ment can be drawn to prove, that because
‘a Woman endures the Pain that Nature
‘has indispensably laid upon her during
‘that time, she must intail Misery on her-
‘self for ever; and doubtless there is none,
‘even the fondest of Mothers, who, if it
‘were

‘ were possible at any rate to transfer the
‘ Sufferings of Child-bearing to another,
‘ would not think the Purchase cheap, tho’
‘ at never so great a Price.’

To prescribe Rules for the Education of Children, is a Matter of too large Extent, and a Subject deserving a particular Treatise, the Business in hand is only to give some Instructions for a married Life, towards making it the more easy and pleasing.

It is proper to put you in mind of correcting a loose and disorderly Course of Life, which the more a Man followed before Wedlock, the more he ought to shun after. When a Prisoner happens to break Goal and make his Escape, though he be at never so great a distance, he thinks not himself safe as long as any Part of his Chains is remaining about him. Fly the very Thoughts of all past Vices as you would the Plague, cast off all the youthful wild Delights, and do not offer so much as to look back towards them, not even to see how far they are from you. It was an excellent Fiction of the Poets, that *Orpheus*, when he went to Hell was in no Danger there, till being come out again, he looked back. That is really the most deplorable Estate, when

when a Man after leaving a wicked Course, falls back into it again.

Many Men (I know not with what Confidence of themselves) entertain familiar and expensive Friendship with modest Ladies, and believe they no way wrong their Wives. But the Consequences are often very bad ; for most married Women are at first offended with the extravagant Expences, and Disorders of their Husbands, and by degrees fall into perfect Jealousy. Nor can they be blamed, for it is no less wrong in a Husband to be defective in the Tenderneſs and Affection he owes to his Wife, than in any part of that which is most generally and properly called the Matrimonial Debt ; but the Injury will be so much the greater, when offered to one who places all her Satisfaction in the Kindneſs and Love of her Husband.

I will not so slightly run over the Word *Jealousy*, which is a Hell upon Earth, whether a Man be infected with it himself, or infect his Wife. It is the greatest of Plagues among Men, it takes away all Quiet of Mind, and most cruelly torments those it is once poſſeſt of. It has been, and is still much disputed, whether is the greater Torment for a Man to be jealous, or give occasion to his Wife to be so. I will

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not

not decide it, but abhor either. -Many there are, who make no Account of administering Cause of Jealousy, but are highly concerned at the least Shadow offered them. This is a notorious Oversight, for generally the Cause given is grounded upon strong Suspicions, though so little respected, and that which a Man takes to himself, and so highly resents, is raised only by Imagination; and Women being more revengeful than frail, it often happens their Revenge has more fatal Consequences than their Frailty could have. It was ingeniously said, *That Jealousy is like God; for it makes something of nothing.* This is its Property, and therefore ought to be banished the Houses of all wise and good Men. The Torment that Men and Women endure by this cursed Imagination is incredible, and therefore, with good Reason, it has been called a Viper, which kills them that bring it forth. I advise all married Men to shun this Plague; and that they do not give occasion to kindle that Flame in those they love or ought to love, which they so much and so justly dread in themselves. An ingenious Man used to say, That when a Man once gave his Wife to understand he was jealous of her, he was gone half-way towards making her give him an occasion
to

to be so : Alluding to that Saying, That setting out is as good as half the Journey perform'd. As the Law has not assigned Punishments in some Cases that may happen between married People, believing they would never be practised ; so a Man must never entertain a jealous Thought, as not believing there can be any Occasion for it. I must distinguish between Prudence and Jealousy ; Prudence prevents, removes and cuts off all Occasions of Suspicion. Jealousy does nothing of this nature ; but on the contrary, a Man must be cautious and prudent to avoid being jealous. I will explain my self by a Comparison. A prudent Man is like the Commander of a Fort, who continually by Day and Night has his Spies abroad to observe all Enemies, tho' he know of none, that if any should arise, he may not be surpris'd. Such a one lives secure, eats with Comfort, and sleeps at Ease. A jealous Man is like another Commander, who fearing what is, and what is not, shuts himself up in his Fort, is afraid of the Wind that blows, and suspects the Motion of the Leaves, and therefore without any Honour or Profit leads his Life in continual Frights and Suspicions, without knowing the Comfort of Peace and Tranquility.

Here, by the way, I would put all those that shall happen to read this Book in mind, they must not believe, because I prescribe so much Caution and Reservedness, my Design is to raise Jealousy between married People; but rather that I propose so many Methods of Security, to take away all Cause of Suspicion. There is no doubt, the Obligation would be much the greater to a Doctor, that would keep us in Health when well, than if he should let us fall sick, and then cure us.

Gaming, in all sorts of People, is a scandalous Employment in case they make it their Business; otherwise it may be only a Diversion, or Pastime most peculiar to great Men, who want other Affairs to take up their Time. I would easily agree to play as much as is justifiable, if I could prescribe how far it is lawful; but yet I find it a greater Difficulty to curb the dangerous Passions, those who play are subject to, as Anger and Covetousness. Upon very slender Matters a Dispute is set on foot, and that is improv'd to a Quarrel, where Life and Honour are at stake; for it is not the Value of the thing Men insist upon, but the Nature of the Dispute. There are so many Examples of the Mischiefs caused by play, so many Disasters follow it, they
need

need not to be repeated, our own Experience can inform us. A discreet Man was used to say, That Wine, Tobacco and Play ought to be sold like Drugs at the Apothecaries-Shops. When a Batchelor plays he ventures what is his own, if we may allow what he loses to be his. A married Man plays what belongs to others; for he has right but to his Share of what belongs to his Family, and consequently his Wife, Children and Servants have theirs. Then how can he, with a safe Conscience, venture and lose that which is not his own.

A Nobleman, who was much given to Gaming, had a Daughter he dearly loved. Being once at play, he lost his Money, and sent several times home for Jewels and other things of Value, which were the best Part of his Daughter's Portion. She resenting it, as she had Reason, went to the Place where he was at play, and he much surprized to see her, ask'd, what she wanted in that Place? She answer'd, *Sir, I am come, that you may play me away too; for it is to no purpose to keep me after losing all I was to have.*

One who praised Gaming, called it *The Academy of Patience*. It might be stil'd so, if Patience were to be learnt there, as it is worn out. I am often considering

the Slavery of a Gamester, and can never sufficiently admire at it: For when Judgment is given against him, tho' in a Matter of small moment, by a Stander-by, and confirmed by two or three more, yet he raises Objections, appeals, protracts the time, and at last, either he does not pay, or at least he complains; and then, they are so obedient to a Pair of Dice, that they part with their Money, because 6 came up before 8, or 11 followed 7. I confess, I can never conceive, why in the one Case they should be so obstinate, and so submissive in the other! To conclude with Gaming, I will only add a witty Expression of one of our Courtiers: He used to say, he wish'd his Enemies but three Plagues, to be reveng'd of them, *To ask more than should be given them; to lay Wagers they should lose; and play more Money than they should win.*

‘ When Gaming was practised upon the
 ‘ Square, and it was a Shame and Disho-
 ‘ nour to cheat, then Play (tho' not good)
 ‘ was in some measure more excusable.
 ‘ Now Play is no longer a Diversion but a
 ‘ Fraud; and Cheating is accounted Wit
 ‘ and Skill, not Infamy and Vice. What
 ‘ Pretence can a Man (who has any Sense
 ‘ and Honesty) have to Gaming? If he
 ‘ plays

‘ plays fair, he loses his Money, and is
‘ laughed at for his Ignorance ; if foul, he
‘ robs another ; and tho’ none else do, his
‘ Conscience must accuse him of the Wrong.
‘ There is no need to insist much upon this
‘ Point, and it needs no Proof ; all that
‘ know any thing, know it to be true, and
‘ to convince Stupidity is impossible : But
‘ there are many Men generally cautious,
‘ and who will shun playing high ; yet
‘ think themselves safe enough, venturing
‘ but little ; this is often the most tempting
‘ Bait, to draw them into Ruin. The De-
‘ vil never puts Man upon the blackest Vil-
‘ lainies at first ; he draws him on by de-
‘ grees, from one to another, till he plunges
‘ him beyond all Shame and Remorse. Just
‘ so a Gamester, who designs upon one that
‘ sees not into his base Projects, allures him
‘ with playing for what is inconsiderable in
‘ Value ; then the more to please, let him
‘ win : Covetousness soon overcomes his
‘ Reason, and the Winner believes this
‘ Gain is the Effect of his good Play or
‘ Fortune, and it is only the Bait to destroy
‘ him. Thus blinded, he forgets his good
‘ Resolution, rises on the Confidence of his
‘ Success, at one Cast loses what he had
‘ won, and in a few more, all he has of
‘ his own. Yet, supposing a Man to have
‘ so

‘ so great a Command of himself, as never
‘ to venture more than is very inconsider-
‘ able, still of that he will have no Satisf-
‘ faction; for the Diversion of Play con-
‘ sists in the Chance, and the chief Plea-
‘ sure is, the Hope to win, tho’ never so
‘ little. But he who meerly plays for these
‘ Ends, must necessarily fail of both; for
‘ he has no Chance, and consequently no
‘ Hopes to win, because those to whom
‘ Gaming is a Trade, where they cannot
‘ propose a greater Profit, lay hold of the
‘ lesser; Deceit in them is a Habit, and
‘ they cannot forbear it, tho’ in Matters of
‘ small moment; or if they could, they
‘ would not, for fear lest practising Ho-
‘ nesty, any thing of it might stick to them.
‘ I have done with the Men, only one word
‘ to the Women. If it be unlawful in the
‘ Husband, who is Lord of all, to expose
‘ his Fortune to the Hazard of Play, how
‘ much more is it to be condemned in the
‘ Wife, who is not Mistress of herself, much
‘ less of his Estate? Nor must they pre-
‘ tend, there is more Innocence, and con-
‘ sequently less Danger among their Sex;
‘ Women are improved to all the Crafts of
‘ of Men; they are as well skill’d in all the
‘ Frauds of Play; they use as little Con-
‘ science, have less Regard of Honour, and

‘are under no Apprehensions of Punish-
‘ment for Crimes of that nature. In fine,
‘it is Villainy to impose upon another, and
‘Folly to expose one’s self to be imposed
‘upon.’

There is another Danger as great as any yet spoke of, which is, that of being wholly devoted, or rather bewitched to Friends; and some Men upon this Account, mind nothing but Hunting, Feasting, Rambling, and Debauching with them. The middling Sort of People are most exposed to this Evil; for among the great Ones, Friendship is so rare, they can never reap the Advantages, and consequently need not fear the Damages that may accrue by it; however, it is good even for them to be cautious. It looks ill, and is a Fault in a married Man, to choose a wild extravagant Batchelor for his Friend; for Friendship consisting in Sympathy or Likeness, it would be a Wonder, if the married Man did not every thing he saw the Batchelor do. Generally these People give ill Advice, stir up married Men not to comply with their Wives, and persuade them to Libertinism. It is the Property of our perverse Nature, to endeavour to draw in others to partake in our Vices. Sick Persons are concerned, to see any body shy of them, or to give them over,

over. Those who follow a dissolute Course of Life, strive to debauch all they see inclined to live regularly. Married Men are the best Companions for sober married Men, and such are to be chose as live with Repute. Those Husbands are the properest Friends, while Wives are also such among themselves. These may be more serviceable to one another; and if they have any Grievances, can with more Freedom communicate them, and expect to find Comfort and good Instructions, or at least Compassion; for besides, that a Man makes his Complaint to an experienced Person, he lays himself open to one, that another Day may have as much to say to him. A Gentleman of good Parts, and newly married, asked of me, *What was the most proper Time for him to go home at Nights?* I remember I answered, *His Love and his Business were the best Clock he could go by.* But he not satisfied with that Answer, kept me long in Discourse upon the same Point. Some Men are of Opinion, a Man ought to keep to one constant Hour, which must be so fixed, that he may in all probability, by that time, have done his Business, and comply'd with his Friends abroad, and not have occasion to put his Family into a Fright, by staying out late. Others say,
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this must not be, but that he is to come home as Conveniency serves, or Occasions fall out ; for that by coming home sometimes early, he shews, it is not his Fault when he stays late, but that some urgent Occasion obliges him. I approve of neither of these Methods, because the Credit and Reputation of married People, between themselves, in respect to each other, must be grounded upon Truth and Sincerity, without any Mixture of Artifice. I am most for keeping to an usual Hour, such as will best suit with a Man's Affairs, either at home or abroad. But above all, new married Men ought to shew a great Respect to their Wives, attending them more punctually for the first Years. Touching this Particular also, Opinions very much vary, and in so much, that they tell us of two very discreet Bridegrooms, that the one going to Bed, should call upon his Gentleman of the Horse, and say, *Let the Horses be ready very early in the Morning, to go a Hunting ; for a Visit that is to be made every Day must not be long.* The other being asked by his Valet de Chambre, *What Cloaths he should lay out for him against next Day?* Answered, *Go home to your Father's House, till I send for you ; for the Corn they are now sowing, shall be reaped, before I shall*

shall have any Occasion for Cloaths. Such, and so various are the Opinions of Men, which is the Reason an understanding Man used to say, *Do you know why the Crow is black?* It is, because no body asks, Whether he is black or white.

You may perceive, that in these Instructions, I do not observe Method strictly, but speak to each Point as it occurs to Memory. I believe it is out of its proper Place (but never out of Season) to advertise a married Man, that as he must cautiously avoid praising other Women too much before his Wife, so must he ever take care not to commend her before Men. A Man may, and ought upon some Occasions, modestly to commend his Wife's Virtue, but not her Abilities; and even her Virtues are not to be made the Subject of his common Discourse. It may be lawful for a married Man sometimes, and but seldom, to express the Satisfaction he has of his Wife's Parts and Abilities, to a Father, a Brother, such near Relations, and to his most experienced Friends, when they are Men of known Sense and Gravity. There are many Men, and of no small Quality, who pretending to be courtly or witty, talk much in publick, and praise their Wives Shapes and Limbs, which, in my
Opinion,

Opinion, is most scandalous, and deserves a severe Reprimand.

Being one Winter Night in *Flanders*, in a House where many great Men resorted, one of the Company had so little Sense, as to draw out his Wife's Picture to shew to the rest; it was of that sort of Pictures that are put into strange Garbs, according to the Fancy of the Painter, or the Owner; for Vice has invented as many Dresses to please the Eyes, as Sauses to delight the Palate. It happened this Picture was in the Habit of an Ensign, and really very pleasing. One of the Guests then in the House, was a Youth of good Quality, but very much addicted to the Liberty used in that Country; and it being after Supper (as appeared by him more than any of the others) it came into his Head to get the Picture out of the foolish Husband's Hands, which he kissed and hugged as freely as if it had been his own Wife's, saying, *O my dear Ensign, my dear Ensign!* and a thousand amorous Expressions. In fine, it run on to that Height, that we fell together by the Ears, and it was a wonder some were not killed; yet the Shame and Scandal was great: and tho' those People are not jealous and malicious, it gave much Matter of Talk, and lasted long. All this

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was caused by the extravagant Liberty of that unthinking Husband.

‘ How preposterous is it, to hear a Husband not satisfied with extolling the Virtue and natural Endowments of his Wife, run into indecent Commendation of her Person, so as not to leave any Part of her Body, which as far as in him lies, he does not expose to the View of those that hear him? Sure, nothing can be a greater Demonstration of Folly, unless it be that of some others, who displeased with a Wife, only because she is so, can never cease Railing in all Company, and as if her Shame were not their own; publish all her Imperfections, and not satisfied with that, often add whatever their Hatred and Malice can suggest. To commend a Wife, is to extol one’s self, if we will allow Man and Wife to be one, as Christianity teaches, it is raising the Desires of lewd Men; and he that desires, has already as much as in him lies, wrong’d a Man of Honour; in this case, there needs not the Execution; the Wish, the Thought is an Injury, and that is seldom wanting where such Praises are inconsiderately lavished. If Praising be not allowable, how much less to reproach and slander a Wife? It is not only the Reflection

‘ flection a Man shares, as she is his second
‘ Self, but that he brings upon his own
‘ Judgment for not making a better Choice;
‘ the Honour done to a Woman redounds
‘ to her Husband; if he make her despicable
‘ in the Eyes of the World, he must share
‘ in the Disgrace. There is another more
‘ than brutal Liberty, much practised by
‘ some, who think all that is lewd will pass
‘ for Wit; which is, to make their Jest,
‘ and divert themselves with the Discourse
‘ of those things, Modesty and good Man-
‘ ners forbid us to name. Nature itself,
‘ and the Custom of all Ages, have pre-
‘ scribed Rules of Decency for our Words,
‘ and yet there are Men who believe, there
‘ is no greater Wit than infringing those
‘ very Rules. I can only say, this is a
‘ horrid Practice, that all Men either of
‘ Sense or Honour, ought most carefully
‘ to avoid; I will add no more, because
‘ the Subject is such as does not bear dis-
‘ coursing of it, and Modesty forbids touch-
‘ ing any farther upon it. If there be Oc-
‘ casion for a Man to speak of his Wife,
‘ and to express his Satisfaction, let it be
‘ with few Words, and always in general
‘ Terms, without ever descending to Par-
‘ ticulars; but his Actions and Behaviour
‘ are the Language will most fitly and best

' speak her Praises ; the Respect he shews,
 ' the Love he bears her, are the greatest
 ' Orators to speak for her ; there is no Pa-
 ' negyrick so much extols her, as the
 ' Company and Kindness of her Husband.
 ' If a Woman has Faults, it is his Duty
 ' (if possible) to correct, if not, at least
 ' to hide and conceal them.'

It will not be amiss to remember those
 who suffer their Affections to stray to-
 wards their Maids, to the great Hazard
 of the Reputation of their Families, to
 which they are false, and deserve an exem-
 plary Punishment. The very Birds of Prey,
 that live upon what they find, generally go
 far from home, to seek their Food. Why
 then should Men be less cautious and wa-
 ry? Tho' all manner of unlawful Con-
 versation with Women, be of very dan-
 gerous Consequence to Man, yet none so
 absolutely pernicious as that which is enter-
 tained within his own House. The dis-
 orderly Proceeding of the Master is soon
 known to the Family, the ill Example pre-
 vails, one Vice creates another, and thus
 they multiply till they bring on some un-
 expected Misfortune on the Family. The
 Maids finding themselves beloved by their
 Master, plot against their Mistrefs, and
 contrive such devilish Mischiefs, that not
 satisf-

satisfy'd with the first Wrong, they often endeavour to deprive them of their Honour, and sometimes of their Lives. Some hope hereby to succeed in their Places (as it often happens) and others the more freely to follow their dissolute Course of Life. Hence follow sometimes lamentable Tragedies, and sometimes scandalous Marriages.

I reduce all the Government of a House to two Heads, that is Diet and Cloathing, Rules well known to the Wife. By Diet is to be understood all Necessaries and Conveniencies requisite within the House; and by Cloathing, all that is for making an Appearance abroad.

It is requisite the Master of a Family endeavour always to support it in that Splendor and Plenty, that his Fortune will afford, still labouring that nothing may be wanting, either for Credit or Conveniency. The Table must always be so regularly supplied, that it may be plentiful and orderly furnished, without any thing of Penury. It avails not to have plenty of all things brought in from abroad, if they are miserably dispensed and delivered out at home. Servants are more apt to resent the feeling of Want in the midst

of Plenty, than they would Liberality in Want.

Some Masters think of nothing but hoarding Money, and neither pay nor cloath their Servants. I would not plead for Fortune, which sometimes so orders it, that those who treat their Servants worst, are best attended by them ; but must appear in the behalf of Reason, which commands, and requires him that would expect to have good Servants, to be a good Master. He that would have Servants to guess at his Thoughts, ought to divine their Wants. I hold it as a general Rule, that the Table ought to be more plentiful than dainty, and the Cloathing more sightly than costly. Set-meals and proper Times of Cloathing, ought to be observed. A great Lord used to say of one much inferior to himself, that governed his Family very orderly, That he never so much wish'd for any thing as to be his Servant, because his Usage to them was such, that not only their Cloaths, but even their Persons never grew old.

The best Pay is that which is given in time. Let Servants have what is agreed upon, and Workmen the Value of their Labour ; he who does so, will be well served by both : Good Service is to be rewarded, that Servants may be ready in
time

time of need. Present Pay is best, though little ; for if, as the *Spaniards* say, he gives double who gives immediately, it is a Sign the Readiness of the Gift enhances the Value. An ill Pay-Master by delay so far offends his Creditors, they are scarce to be reconciled with double their due. A certain Servant being asked, whom he waited upon, answered, *I serve my Son* ; and being again ask'd, what he meant by that, reply'd, *I serve my Heir*. This gave Occasion to an ingenious Man to say, it was a false Proverb, that a good Pay-master inherits what is not his own ; because it is certain, he who pays not other Men their due, is Heir to what does not belong to him. Let all things be governed by Providence, not Pride, for the Effects of the former will be good and just, and those of the latter extravagant and scandalous. I would advise a Man of Quality to keep a decent, not a hungry Table, that it be rather to feed the Mouth than the Eyes ; that is, that it be more for Use than Ostentation.

I will relate two Passages to this purpose, both which I saw and had Experience of to my own Cost. There was a Grandee of *Spain*, as great for his Vanity, as remarkable for Penury, he had daily twelve Dishes serv'd

up at Dinner, and as many at Supper with publick Ceremony, and it was certain only three of them had Meat, the other nine were carried along for Form, but as empty as their Master's Head.

I knew another, to whom by his Place the Reversion of a Prince's Table, whom he serv'd, belong'd. The Meat was carried to his House, and serv'd up to his own Table. Next it descended to his Son-and-Heir, who kept a Table apart, and entertain'd Company, and by whom I was sometimes invited ; and this was the third time those Dishes appeared in publick. But it stopp'd not there, for thence they went down to the chief Servants, and from them to the inferior ; so that these Dishes appeared in five several Places before they were consumed. This gave occasion to a Servant in that Family, with the native Sharpness of that Country, to say : His Master was the greatest Man in *Spain*, for that he was serv'd by Grandsons of Princes, because all his Servants were but four Degrees removed from his Highness. Alluding to the four Tables, by which the Dishes gradually descended to them.

So great is the Power of Vain-Glory, especially in our Age, that it flies at Nature, and overcomes it. For a Man to eat well

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to support Nature, is necessary; to eat deliciously to please his Palate, is tolerable; but for him to build a Reputation upon empty Dishes, brought in for show as in a Play, is a Foppery, we ought to pray to God to deliver us from.

Since we are speaking of Eating, it is not amiss to advise not to keep unseasonable Hours. It is very inconvenient for the Servants, and Masters that require their Attendance. If Attendance and Business obliges a Man to dine late, I would have the Servants eat first, otherwise they suffer much, and the House is never well serv'd; and it often happens when the Servants are to dine after their Master, he loses his Business, and slips his Time for want of Attendance. I highly approve of keeping up our ancient Customs of keeping Servants well fed, cherishing, and treating them with Kindness, which binds, and inclines them to love their Master.

I would advise every married Man at some times of the Year, without being ask'd, but of his own accord, to make some Feasts, and have some extraordinary Mirth and Pastime in his House, to please and divert his Wife and Family. Let him promote these things himself, they will be the more valued, he will be cry'd up and
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applauded for it, and indeed it is a Sign of good Nature to delight in seeing others pleased, and delighted with what is decent and allowable. Not as our King *Peter*, surnamed the Cruel, who caused the People to be kept waking at Night, because he could not sleep. Let him contrive as often Entertainments abroad, whereof the meanest Servants may be Partakers, that he may be thought easy and careful of their Satisfaction. Let him prudently share with them of all Extraordinaries, as Presents, and other unexpected Refreshments. Some Men will rather suffer any Rarities to rot and be thrown away, than bestow any on their Servants. There are some things, tho' mean and inconsiderable in themselves, very taking with the Family, that is, affording them those things that are, or Custom has made reasonable at certain times of the Year, as Minc'd-pies at *Christmas*, Pancakes at *Shrovetide*, Goose at *Michaelmas*, and the like; which tho' in themselves of no moment, nor worth the mentioning, yet being usual at those Seasons, are missed by Servants if not had, and when had, satisfy and content them.

I cannot avoid putting in a Word touching some Husbands, who study nothing more, but how to be always absent from home,

home, upon long Journeys and Voyages, some of their own seeking, and others which they do not endeavour to prevent, leaving young Wives behind, and perhaps not so well provided, or taken care for as they ought to be. These Men pretend it is Business of Honour and Profit, that calls them away; and Experience teaches us, they often, under these Pretences, ruin their Fortunes, and many times hazard what is of more Value than their Estates; to wit, their Reputation. Women marry to live as Wives, not Widows; and he that puts the contrary upon them, knows not his Duty.

I know not whether it was Loathing, Anger, or Forgetfulness, that has kept me from those who paint their Faces.

The Woman that lays Paint upon her Face, lays on her own Infamy, and lays aside her Shame; she adds no Youth or Beauty, but wrongs her Judgment, her Age, and her Countenance. Every one who sees it, concludes she has little of her own to trust to, that has Recourse to such base borrowed Helps. He was always esteemed a Coward, who wore most Armour. How many Women, instead of pleasing by these means, scandalize their Beholders, and provoke to Laughter and Scorn those very People, whose Admiration they expected

pected to raise, and whose Affections perhaps, they hoped to gain. This is an Abuse a Husband ought carefully to take away at the very first; for Time or Age does not correct, but rather increase it. I am of Opinion, the Husband that permits it, has as little Sense as the Woman that uses it.

‘ I remember but very few Years since,
 ‘ Painting and Patching were the two distinctive Marks of a Prostitute in *England*;
 ‘ tho’ I dare not say, they are all Harlots that
 ‘ paint; yet this I may safely say, they
 ‘ have the Harlot’s Badge, and their Chastity is questionable. Some Women, of
 ‘ the upper Rank, coveting to be known
 ‘ as such, first made it fashionable. In an
 ‘ old Woman, it is no better than daubing
 ‘ a rotten Post, the Worm eats through, it
 ‘ moulders away, and Age and Putrefaction appears through all the Varnish. But
 ‘ to pass by the Damage done to the Face,
 ‘ there can be no greater Folly, in regard
 ‘ Nature has given the Complexion, and
 ‘ no Art can mend it; for the worst Complexion is better than the best Counterfeit. Yet, what makes most to our purpose, is, married Women can have no
 ‘ Pretence to it, because the Husband must
 ‘ see them at Night and Morning in all
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‘ the Deformity it leaves, which must cause
‘ Horror to him ; and if they lay it on to
‘ please, it must be some other Man ; for
‘ no Husband can be delighted, to see that
‘ assume the Shape of an Angel, which he
‘ knows in itself to be a Devil. The Man
‘ that bears with such an Imposition, is
‘ certainly past all Pity, and deserves to be
‘ made the publick Scorn ; and the Wife,
‘ that practises so base and open a Cheat,
‘ to be reputed Infamous, tho’, in reality,
‘ she were not so.’

One of the Cases, wherein married Men have most need of Counsel, is to marry their Children, and it will not be fit that I, who have remembered so many Trifles, should forget a thing of such Consequence. It is a common-received Opinion, that the best Time to marry Children, is when the best Opportunity offers. This Rule, in my Judgment, is very uncertain ; for in case there be a good Opportunity of a Match, and a bad Disposition of the Parties, then the Goodness of the Event will be doubtful, or rather Success would not be hoped. But that Rule is to be understood of an Opportunity that follows a Disposition, and that Children are inclined to that State of Life. For although it might be hoped from the Conveniencies of a Match, that the Advantages it brought

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might make it acceptable and pleasing; yet the Will, which is the chief Actor here, is seldom governed by those Rules; and it is in vain to expect any Satisfaction or Content of a Marriage that is against Inclination. Let Sons be free in their Choice; yet in such manner, that their Parents still endeavour to incline them to what is for their Advantage. Fathers in this case must advise, not command. In Daughters, the Danger is very great, because the Vanity of Man has introduced an inhuman Custom, opposite to Honour, Virtue and good Parts, and only in favour of Interest: whereby it often happens, that in great and noble Houses, where there are many Daughters, there is scarce Portion enough to marry one of them according to her Quality. By this means the rest are condemned to lose their Liberty by force, and take upon them a Course of Life they have no manner of Inclination to, but by Compulsion is put upon them. This Evil is scarce to be remedied, for it would be first necessary to redress the whole Commonwealth, and correct its ill Customs. If we would govern ourselves by Examples of our Forefathers, we have seen many great Men, who had several Daughters, have increased their Families, without putting any thing upon them contrary to their Wills.

Wills. I think in this case, he that has many Daughters, might be satisfied not to fall, though he did not rise; which, in plain terms, is to marry their Daughters to Men, that would sue for them to honour their Houses; and not to endeavour to find such Sons as should add Honour to them. It is enough that the Son-in-Law be not dishonourable. This is no general Rule, nor do I persuade any body not to seek what is best, I only advise Men to conform to Necessity. I could name many Persons of great Note, who have observed this Method, and even descended to Inferiors, which were thought at first scandalous, and yet Time and Fortune at length made them all equal. The Favour of Princes, great Riches, extraordinary Merit, either in Warfare or Learning, make Men (whose Original is not infamous) fit to match with Persons of the greatest Quality. A great Man, in a few Words, expressed all that is to be said in this Matter: His Words were, *That Parents to marry their Sons well, ought to offer and court for them; but to marry their Daughters, should be intreated and courted.* And another no less ingenious said, *That good Parts were the Steps that lead to Quality; for that often Men of small Note, by them rose to be equal with the greatest.*

I cannot forbear putting in one Word here for some Parents, who turn their Daughters loose to get Husbands, especially those that have any Charms of Beauty, and herein exceed the Bounds of Decency. I confess, in this Particular, I am of a most rigid Nature; and therefore were I to judge of it by my own Inclinations, I should never sufficiently exclaim against it. But this Practice is grown so familiar, it appears not near so odious to us, as it has done to others. That Courtship is openly managed by Assignment; nay it is carried so far, that Parents instruct their Daughters how to manage their Gallants, to gain them for Husbands. Though much against my Inclination, I will allow it lawful to wink at a Daughter, when she is courted by one who will make a fit Husband for her. Yet the Manner of this Convenience ought to be such, that I look upon it as impossible to manage it right. Let every one in this Case consult his Honour.

To this Place belongs what we call Marrying by Stealth, and without the Parents Consent. This may happen two Ways, actively, or passively; actively, when the Son marries; passively, when the Daughter. I would advise a Man, whose Son marries well, but without the Consent of the
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the Wife's Parents, to bear with it, underhand to assist them, and not seem openly to countenance or disavow that Action of his Son. In this case, I would advise a Man for a while to withdraw, or retire into the Country, which is a good Expedient to conceal his Joy or Grief, when it is not fit to make either publick. And if this be done before the thing is known, it is the better. I would advise the Man, whose Daughter is married without his Consent, provided the Match be not scandalous, to go to her, and overcome his Anger for her Disobedience; which in many Men is rather Rage and Obstinacy than true Concern. This Perverseness between the Parents of those so married, breeds Enmity, Strife, Quarrels, Slanders, Reflection and Scandal; they rip up Pedigrees, discover Secrets, and defame each other; and after laying all their Faults open to the World, they become Friends. When Children marry well, they are in some measure excusable for doing it without their Parents Consent, who ought to be consenting to all that is for the Advantage of the Children. In fine, it were well every thing were carried in its proper Course; but as the *Spanish* Proverb says, So the Miracle be wrought, what matter is it if the

Devil does it. To marry ill, and against the Parents Will too, is the greatest Mifcarriage, and most generally happens. All the Remedy is to make the best of it, for the Fault cannot be undone. To prevent this, let Parents endeavour in time to provide for their Children, or at least, if it cannot be done as soon as desired, let them understand, Provision is making for them. This Hope will content them.

There are some Men, who only because they will not part with any thing they have, but keep their Family together, cannot endure to hear of marrying their Children; and some Women, who rather than see a Daughter-in-Law dressed up gay by them, or their own Daughter out of their power, and for fear of becoming Grandmothers too soon, refuse good Matches, which often are so nice, that once rejected they are not easily found again. Let a discreet Husband and virtuous Wife have a care of this dangerous Fault, let them desire that for their Children when they are Parents, they would have desired for themselves at their Age.

I have stretched this Discourse to a great Length, and it grows tedious, and I could wish every Point I speak to were the last; yet, with your Leave, I will not break off
without

without one Word concerning Fathers and Mothers-in-Law, Sons and Daughters-in-Law, and Brothers and Sisters-in-Law. This is generally an awkward sort of Kindred. I have many times considered and argued with myself, what should be the Cause of this Discord between them, and can find none but that which the Grand Politician gave upon a different Occasion, saying, *That Obligations were acceptable to great Men, as long as it was in their Power to requite them; but when they grew above Recompence, instead of Love, they produced Hatred.* I am of Opinion, the Duty between Fathers and Sons-in-Law, and the Love that ought to be between such near Relations as Brothers-in-Law is so great, that not being able to pay it, they convert it into Hatred. The Affection that is due among them plainly appears, in that they call one another, Father, Son, and Brother. This sufficiently expresses how great the Tye is between them, and yet we daily see how much greater their Aversion is.

A Widow Lady complain'd of the great Friendship that was between a certain Gentleman and her Son, to whom she thought it not advantageous, and was therefore much disgusted. A Servant came running to ask what she would give him for the

good News he brought ; and being asked what it was, reply'd, *That my Master is fallen out with such a Gentleman, for he is to marry his Daughter.* Since I did not undertake to give the Reason why it is, I will only endeavour to prescribe a Method to prevent the Practice of this Abuse. Answer me this : If a Man, with great Cost, should build a stately House, spend many Years in perfecting it, employ his Time and Estate in making it compleat, and after all should make you a Present of this House, and annex a Fortune to it, what would you do ? Nay what would the most ungrateful Man upon Earth do ? Would he not respect, love, cherish, and be observant to that Person ? Would he not own himself his Servant, his Debtor, and his perpetual Friend ? Does he do less, or does not he deserve more, who for several Years breeds up a Daughter, maintains, instructs and accomplishes her, then shares his Fortune with her, and then puts half his Soul, and all this Treasure into a Man's Possession, to whom perhaps he owed no Obligation ?

I will give you an Instance of a good Father-in-Law, for an Example to others, and this happen'd in our Country and our Time. A rich Man had married one
Daughter

Daughter to a Man of Quality, and desir'd to marry her Sister to another no way superior to the first. This latter would not marry the Daughter, unless he had with her a thousand Pound more than the former; the Father objected, it would be an Affront to the first, to give another more than he had received. This Excuse would not take place, but he was forced to condescend, but so generously, that the same Day the Writings were sign'd and seal'd for the latter, he gave a thousand Pound more to the former, saying; *He would not have any body think he valued him less than the other.*

I have not seen nor heard of a more gallant or generous Action than this. And that it may appear, there are some Sons-in-Law who behave themselves as they ought, I will relate another Passage to that purpose. Not many Years since, there was a Person very rich that had only one maiden Daughter, who was Heiress to all the Estate, her Mother took a Fancy to a Neighbour of hers, a Man of Quality, but of a mean Fortune. She sent him word, she was so taken with him, she had resolved to bestow on him the two dearest things she had, to wit, her Daughter, and her Estate; he answered, *It were unreasonable he should*

should at once deprive her of all she had, who loved him so well, and to whom he was so much obliged; that he accepted of the Daughter, upon Condition she should give her but half her Fortune.

I am very sensible, these Examples are very easy to write, but very hard to practise; and it is that I find fault with. In fine, I do my part, proving a good Correspondence between such Relations, is not impossible to be found. A Curse on Interest, which is the chief Cause it does not always prevail; for generally it happens, the Quarrels between Fathers and Sons-in-Law are grounded upon what was given, or not given. I look upon Brothers-in-Law to be fittest for Companions and Friends, when there is any thing of Proportion of Quality and Humours between them; and tho' this be wanting, there ought to be still a fair Correspondence. There must be a Distinction made, between such as are really bad, and such as are only ignorant: Tho' a Brother-in-Law be not an *Aristotle*, he ought to be admitted, and the more, that others may not impose upon him. But he who is never so wise, and wicked withal, ought to be carefully avoided, if it were only to avoid being thought to have any share in his ill Actions.

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It is not fit we quite pass by in Silence, a Disturbance caused by that which often happens among married People, which is Jarrs and Discontents, that become scandalous between the Wife and Kindred, whether they be her own or her Husband's. This often proceeds from very slight Occasions. Womens Revenge being commonly weak, their Complaints are the more, which occasion Mistrust and Animosities, very opposite to the Rules of Decency, and dangerous to the Conscience; for very often, under a Pretence of Friendship, is concealed an inveterate Malice. Some Men think it great Prudence to have no hand, nor appear in these Differences. I do not approve of it, because not only the justifying, or correcting a Wife's Proceedings, belongs to the Husband, as a Superior, but also the directing and guiding of them, belongs to him chiefly in matter of Friendship and Enmity; as the Subjects making Peace or War appertains to the King. In Cases of small Importance, which are the most common, I would allow some Connivance; the Reason is, when an Arm or Leg is broke or dislocated, it is absolutely necessary to have Recourse to a Surgeon; but, when it is only some Sore in the Flesh, it is better to let it alone, it will
heal

heal itself, and perhaps, the more is applied to it, the worse it grows. When the Differences between the Wife and her Relations run high, and are in Danger of being noised abroad, and giving Scandal, then the Husband is obliged to interpose, and reconcile all. The best way to compass this, is to treat with the Husband of that Kinswoman, if she is married, whether she gave or received the Provocation: It is good to reconcile and make them Friends, tho' to compass it, a Man were obliged to tell each of them a Lie, saying, *It is the Desire of the other*; which, to them is a great Satisfaction. Some Women, and not a few, are obstinate, and in these Cases will not yield the least Point: However, the Husbands are obliged to bring them to what is reasonable, and persuade them, it is fit they take their Advice, upon whom it lies, to look to their Honour and Reputation. Yet, if all his Care and Industry should fail of Success, I would not advise a Man to fall out with his Wife, because she is at Variance with another.

But if after all, this Doctrine should be judged by the Women too rigid and austere, I do assure them, I designed it not so, but rather to direct all things for their Satisfaction, Service, and Reputation. That
this

this may more manifestly appear, let any desirer to write a Letter of Instructions for the married Women, and they shall see what I say in their Behalf, if they are not satisfied with what I have said to the Husbands.

Sir, a clean House, a neat Table, decent Diet, Attendance without Noise, good Servants, one to direct them, Wages duly paid them, a Coach upon occasion, much Silver, less Gold, some Jewels, as much Money as may be, all Utensils, Store of Furniture, the best of Pictures, some Books, a few Arms, a House of your own, a little Country-House, Prayers at home, much Alms, few Neighbours, Children not pamper'd, good Order in all things, a virtuous Wife, and a Christian-like Husband, make Life pleasant, and Death happy.

End of the third and last Part.

A N
E S S A Y

A G A I N S T

Unequal Marriages.

C H A P. I.

The Introduction.

TH E main and principal Study of all Persons, of what Condition soever, is, how to divert and pass away their time with most Ease and Satisfaction; and likewise how to soften and lessen that perpetual Stock of Miseries, which Sin and the Devil have so unhappily brought upon us. This makes Mankind in a continual Trouble, and causes them still to exercise their Parts, and set their Wits upon the rack to find out new Arts and Tricks; and are always hoping for new Diversions, to gratify their hot and eager Desire after Happiness, and to quiet and please their turbulent

lent and unruly Passions; which, when best of all, they may be compared to peevish, troublesom and froward Children, that must sometimes be humour'd, and play'd withal meerly out of Policy. And this makes human Life so unquiet and disturbed, so strangely restless and uneasy, that nothing can satisfy us but the Prospect, at least, of those flattering Joys, which Hopes, through a large Telescope, present to our longing Eyes. It's Hope alone that makes us wish to live; and these are the puffing Bladders that raise us up, bear us above Water, and keep us from plunging ourselves into the Midst of an Ocean of racking Doubts and Despair; tho' oft they carry us over each rolling Wave, and dash us against some secret Rocks. When a wise and thinking Man comes carefully and seriously to reflect upon all his past and former Actions, he finds little but vain idle Fooleries, not worthy the Consideration of a Man, and scarce deserving a serious Thought; and, in truth, would sooner choose almost any sort of Life, rather than have them play'd over once more; and the very best and pleasantest of them would be both dull and tedious, were they known before hand.

N 2 For

For this Reason it is, that we can never be at rest, our active Souls being perpetually in Motion, like the wide Seas, where swelling Billows are always working and beating upon the Shore, tho' the Winds be never so still and calm : so that we are always contriving and inventing, always expecting and desiring better Things than what we already enjoy, let our Wants and Reasons be never so small and inconsiderable. And for this it is, that every Man, of what Nature soever, so violently pursues some sorts of Pleasures and Divertisements or others, tho' but very little and mean, if they be such as they may hope Satisfaction from. Some we find, who greedily desire nothing but the gross Delights of Sense; others please and hug themselves with the sordid Hopes of Wealth and Riches; a third sort are for gratifying their Curiosity, with the more refined Pleasures of Books and Knowledge; and others feed upon the airy Charms of Honour, and the loud Trumpets of uncertain Fame. And so for all others, who commonly follow those Pleasures and Delights, which either the Dictates of the natural Temper, or the common Rudiments of their Education guides them to.

But the surest and most certain way to gain Quiet and Satisfaction in this World,
is

is, some settled and honest Employment, suitable to our Estates and Qualities; and that accompanied with an unspotted Reputation and a good Conscience. I mean such a settled Employment as may keep us from being idle, and free us in a great measure from the sensual Temptations of the Devil. Then I don't question, but I may bring in Marriage for a large and principal Share of our Happiness. For this Blessing of all others, seems to be most solid and durable, and what is most universally agreed upon by all Men: it being a sacred Order and Institution appointed by God himself, when first he made the World; ingrafted by Nature, and sought after by most Men, as a State of Life capable of affording all those Pleasures and Delights which a voluptuous Man can seek for; all those Comforts that Virtue and Innocence can desire, and of sweetning the many bitter Portions of this Life. 'Tis this that increases the World, upholds Mankind, and keeps them from being at an End; and by this we see ourselves renewed, the little Images of ourselves still growing up as we go down. This is a principal Means to keep us chaste and honest, and free us from the heavy Clogs of Conscience, which always attend unlawful Acts. 'Tis this, like the universal Cement, unites Society, joins our my-

tual Loves, and blooming Joys, and makes us happy ; for before we were but half Men, and our worldly Delights but half compleat. And as the moderate Pleasures of it are innocent, so are the Comforts inestimable.

'Tis true indeed, that notwithstanding all these Blessings of a married Life, yet a single one is much more to be preferred and esteemed beyond that, by reason of the many and vast Advantages belonging to it. But then it must be sure to be always accompanied with that perfect Innocency and unspotted Chastity, that is so wonderful strictly required of all that intend to keep to this Condition. And then indeed this State of Life may be well termed the best and happiest of all others, it being perfectly strip'd and divested of all the unhappy Troubles and Cares of this World ; free as the unbounded Light of the Sun, whose glorious Beams do shine over all the World, and a Life that most resembles that of the Angels. But these indeed are more peculiar Blessings, which Heaven bestows on a few, and never design'd them for all ; therefore a single Life, in the greatest Part of the World, is so far from being good or commendable, that it generally proves a dangerous Trap for their Virtue, and a gilded Bait which the Devil sets to corrupt their

their Innocency. So I shall insist no longer thereon, nor on those ungracious Wretches who damn and ridicule Matrimony, as long as they can get Misses for their own use ; but shall look upon Marriage as a thing, not only most absolutely necessary to keep up and propagate the World, but also to keep it honest.

If this great and excellent Blessing of Matrimony be so very commonly and frequently found so vastly contrary to Mens Expectations, the Wonder is neither great nor strange, since the main Designs and principal Ends of it are too often grossly perverted, and horribly abused, as tho' it was an ordinary and indifferent thing, scarce worth a taking notice of. And if such a State of Life as Matrimony, begins rashly and wickedly, 'tis nothing strange if we find it ends foolishly and desperately. When Virtues, mutual Love, Equality in Humours and Ages, Consent of Friends or themselves, are never, or at least but very slightly considered, the Devil always comes in for a good Part, and is certain to have a principal Share in all such Matches. When he finds that he can so well insinuate himself into our Business, and can have so great a hand in the Chief of all our Concerns, there he finds a large and spacious Field to play and please himself withal ; and there he is
sure

sure to take his full Swing of Pleasure, by so much indulging his chief Attribute, Envy.

Since then this is a State of Life of such a vast Concern, and upon which depends so large a Part of human Happiness or Misery in this present World, it will be the highest Piece of Imprudence and Folly imaginable, to venture upon such a serious and solemn Undertaking, without either Caution or Consideration. Want of Care is often reckoned as ill and as dangerous as Want of Virtue; and if this will hold good in any Place, certainly it will in a Business of such Importance as this, where all Persons ought to be more than ordinary thoughtful, and to consider that this is their last and best Stake, which should not be thrown away upon every flight and trivial Occasion. To see a Man run desperately and rashly to his own certain Ruin, must be an unpardonable Fault, that wise Men would ever be ashamed of; neither would the World ever acquit those Persons (who marry only to please others) of the most extream Madness, were it not already so sordidly wedded to Money, and for that Reason alone most abominably partial to all its Friends.

Now a main and principal thing that causes Marriages to be so unhappy, and makes

makes this State of Life so miserable, 'is the Inequality of them. This is the great Mischief that is become so Epidemical ; and from hence arise most of those deadly Feuds and Breaches, and those sad Misfortunes and Sorrows that so usually attend a Marriage-Life ; which, like pestilential Diseases, infect the whole Mass of Blood, and put all things out of order. It is this alone, that so often deprives a wedded Couple of that bright and inestimable Jewel Content ; making all their Designs and Actions unsuccessful and unfortunate, and their Ends most unhappy and miserable. And it is this Content, which is the main and only White to be levell'd at, it being the very Throne of all our Happiness, and the utmost Height of our Ambition. And when this is missed of, the Person is so far from being pitied, that he is often counted *an obstinate Fool that would not, or, at best, but an ignorant one, that could not attain to it.*

As concerning unequal Marriages, it will be very difficult to determine any thing that shall please all ; and I don't at all question, but a great many Persons will think themselves very highly affronted, when they come once to find their own Faults exposed in their true and proper Colours ; for every Person mortally hates to see his ugly
Face

Face in a true Glass. There is usually such a vast Disagreement between Parents and Children in this Case, that there is no hopes of ever reconciling them, for they are always so very partial in their own Cases, and so madly run into the Extreams, that they at last become insufferable; sometimes urging things so far, that they seem to try who should bid most for the highest Place in *Bedlam*. The old Men always hug themselves with the golden Thoughts of Interest and a Name; and the young Men with the glittering Hopes which proceed from their own foolish and vicious Humours. So that however the Case be given, one Side must of necessity be exploded; for to please two Opposites at once, is next to impossible. But to shew myself as impartial as possibly I can, I shall aim at the middle Way, and strive to split the Hair, choosing rather to displease both Parties in a just Cause, than humour one in a false.

Now this same keeping exactly in the middle Way in all things, is the great Concern that has always been admired, and sought after by the wiser and more publick Heads of all Ages; a thing much commended and talked of, but ever little practised and understood. Men are always so much in love with themselves, that they
believe

believe nothing is good or bad, just or unjust, but only those things that are for or against their particular Interests. And if a Person has a settled Mind, perfectly calm and serene, and as free from all Prejudice and Partiality, 'tis but at best like an exact and equal Balance, which stands still whilst nothing moves it, but yet is turned aside with the least Breath or Blast of Wind. So that this Way must needs be very difficult to hit on ; and in truth, 'tis like a Person forced to walk over a deep Well upon a small Cord ; if the distant Bottom, or his giddy Head, should make him step aside, he's lost beyond hope ; but if he keeps upon it, he hurts his Feet, and is still in Danger of the bursting of the Cord. However, I shall venture my Fortune, as some others before me, and shall endeavour to shew the unhappy Consequences in both Cases ; for in truth, there are Vices not to be spared or humoured ; tho' I have a very unthankful sort of an Office, when I am almost certain to displease all Sides.

But before I come to Particulars in these Matters, I shall premise thus much, that to compleat a true and happy Marriage are required virtuous Inclinations, hearty Love, and true Liking ; so that they may be both of the same Mind, and both have one and the same Interest and Concern ; and to
make

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make up this, there must be a suitable Agreement in Ages, Humours and Breeding, as well as Religion, Families and Fortunes. Then when the Persons are so well and happily joined, they may expect to find all that is good and pleasant, all that is sweet and comfortable, and, in a word, all the Content and Satisfaction that this World will afford.

But when any of these main and principal Ingredients are wanting, if God bestows his worldly Blessings upon such a Match, it will be much to be wondered at, because in every thing they will be tempted to clash and jar together, making their Lives in continual Trouble, like furious Storms and Tempests, which often end with Ruin and Desolation.

In discoursing of unequal Marriages, I shall insist chiefly upon these three sorts, namely, first of old Persons marrying with young; secondly, of marrying without Friends Consent; and thirdly, of marrying without their own Consent. And all these I may, with good reason, call unequal Marriages: The first more properly comprehending Inequality of Ages and Humours; and the two latter, Inequality in Families, Fortunes and Breedings. Of these I shall endeavour to treat with all the Justice

Justice imaginable, and with all the Partiality of an unconcern'd Stander-by; not fearing the furlly Looks of the old Men, nor the insipid Scoffs and Jears of the young.

C H A P. II.

Against Old Persons marrying with Young.

THIS Chapter contains a very odd sort of a Subject, which will, I am sure, afford Matter enough for Ridicule; for to tie Old Age and Youth together in the matrimonial Noose, is a thing that may be well ranked among the greater sorts of Extravagancies; and which neither Nature, Justice, or the World can justify them in. As for Nature, there can be no manner of Pretence of Incitement from thence by either or both Parties; for what can be more unnatural and preposterous, than to go about to unite brisk and sprightly Youth with dull and senseless Age? They might as well have undertaken to have joined Summer and Winter, Light to Darkness, or any other such likely Piece of Business, as to think with all the Strength of Imagination to couple together a young lusty Piece of Flesh with an old frigid
O Statue.

Statue. Then as for Justice, it will never be satisfied, for what greater Breach can there be of that, than to join two such different Natures together, which will almost certainly be the Destruction of each other, and to entail a Stock of Misery upon Persons for Term of Life. But for the World, to be sure that will never excuse them, but I am confident will be as forward as possible to laugh at them; and in sober Sadness such Matches seem as if they were design'd for the Laughing-purpose. As for my part, scarce any thing can seem more ridiculous; for such Marriages look like some very strange extravagant Farce, intended only to set all the Spectators into a huge Fit of Laughter. And he that observes it well, would think they rather design'd to make Mirth and Sport for others, than to procure any manner of Satisfaction to themselves: For some Persons are hugely pleased when they can say, *I am glad I have made you Sport, Sir.*

But to come a little closer to the Matter in hand; I will suppose an old Gentleman, whose brisk Days are over, that has a Mind to take a Turn or two in the World, and once more venture the Strength of his Body upon that comfortable Text of *Increase and multiply.* What can be more unnatural, than for such a dull walking Clod

Clod of Earth, an Old Doting Fellow of Sixty, to fall a Dying, Sighing, and Languishing, for a sprightly Girl of Sixteen? Certainly it must be very comical to see how featly and trim our sweet Sir *Courtly* dresses himself up for a Ball, or a Visit to his Mistress; how spruce, gay, and sparkish he appears with his new Tricks and Fooleries about him, and withal how antickly fine he is in all his Accoutrements, whilst a very Monkey's Face and a Death's Head, shall brave it out, and be called a Beauty, forsooth. Nor can it be less pleasant to see how Ape-like he mimicks the Customs and Actions of the young Sparks and shining Beaux of the Town (whom he continually envies and mortally hates) and to see him how neatly he practises the *Bon Mien*, the good Grace, the exact pointing of the Sword to his right Heel, the genteel Role in his Stocking, the *allamode* combing of the Wigg, the careless placing of the Hat, and the other noble Accomplishments of the Town.

But the best of all is to see him addressing himself, and paying his Devoirs to the bright Goddess his Mistress, where he falls downright to shewing and commending all his Excellencies, especially those which he fancies may be most pleasing and grateful to the young beautiful Sex. He tells her,

He is strong and lusty, tough and sound at heart, and that the young Men of this Age are all pitiful, weak, half-gotten Milk-sops, neither lasting nor able to do service, and all consumptive puny Shrimps, fit for nothing but to make Sauce of. His Mistress, perhaps, all the while stands listening, being struck dumb with the charming Rhetorick of this venerable *Mumfsimus*. But should Father Grey-beard perceive any sort of Complacency in the little Creature by simpering, smiling, or the like, then he falls on a fresh to bragging of his great and mighty Feats of Activity, as how well he can run, leap and ride, and the like. But if by chance at any time his Performances are found to be less than his Pretensions (for old Men oft make Trials) then he comes off with an idle Flim or Excuse, that *'Tis only a Fall, a Strain, or Hurt, or some other accidental Misfortune; but that he can still drink and wench with the best of the Town.* And thus he goes on with such extravagant Commendations of his own dear self, all the while out-ranting a common Gamester, and out-hectoring a Town Bully.

The poor young Girl, who knows little or nothing of the weighty Concerns of Matrimony, is perhaps caught at last, being allured into the Snare with the gay Expectations of being married forsooth, and
 .. with

with the wonderful Honour of having a Husband, before she has got over the long and tedious Time of her Teens; or rather (which is more probable) with the flattering Hopes of riding in a fine gilt Coach and Six, or with the harmonious Gingling of his Guineas; or lastly, she is forced upon him by a severe and rigid Father, or some base mercenary Guardian, who, upon all Accounts, makes his markets on her, and sells her at what Price he pleases. Whilst jolly Sir *Feeble Fainwould* leaves no Stone unturn'd, but bestirs himself on all sides to obtain his Desire; is as busy as a Bee, and as merry as the wanton Thoughts of a brisk young Wife can make him. But when the Wedding-Day is come, then he is all in Raptures, and is transported beyond measure with delicate Hopes of a sweet Encounter, as he calls it. Methinks this Conjunction seems far unlike that of *Castor and Pollux*, but rather like *Meceus*, tying the Living and Dead together.

But to what purpose is all this ado? Or what is the Consequence of such a hopeful Match, but only the getting himself the Right Worshipful Name of Fool, or that more Honourable Title of Cuckold? And indeed these dignified Names are not very hard to be obtain'd, nor much harder to be deserved. For the last of these he is

sure to have, let his Wife be never so chaste and virtuous ; except the World be wonderful civil in this Point ; which I may venture to assure him is no common Obligation. For the common People, as the Times go now, have got an ugly scurvy Trick of speaking as they think, when they find no Inducement to the contrary. But this is not all ; from Sayings they will commonly fall to asking of Questions ; as,
 “ What Kindness she can have for such a
 “ boyish Piece of Gravity ; what real Com-
 “ forts can she find in the loathsome So-
 “ ciety of a fond jealous Dotard, who sus-
 “ pects all that either look at or speak to
 “ her, and dreads nothing like what he
 “ knows he deserves ? And what true
 “ Satisfaction can she have by embracing a
 “ Statue, and being all Night by an un-
 “ wholesome Nest of Diseases, a cold Lump
 “ of Clay, whose utmost Power is only to
 “ increase Desires, and set an Edge upon
 “ that Appetite, which he can by no
 “ means satisfy.”

Those Persons that are so curious and exact in asking Questions of one side, without doubt won't be backwards in the other, but will sily demand, “ Where are
 “ the great Pleasures and sweet Delights
 “ such a Husband can take, when he finds
 “ himself fettered to a peevish, ill-natur'd
 “ Wife,

“ Wife, that most certainly hates him,
“ and at every turn wishes him hang’d,
“ or at the Devil ; a very kind Creature !
“ who instead of comforting and cherish-
“ ing him, plagues and torments him ? One
“ that care for nothing but his Money,
“ fears nothing more than his Presence,
“ and wishes for nothing more than her
“ Gallant’s Company, and her Husband’s
“ End ?” These are only Questions ’tis
true, but they are good comfortable ones
however, and such as would make the old
Man’s Wish tunable all Weathers. No
doubt but our Hero will find a huge deal
of Pleasure in being almost tongue-wearied
to Death by a screaming shrill Voice, louder
than the Waters of *London* Bridge, or the
Chataracts of *Nile* ; and now and then for
a pure breathing Diversion, to have his
Bald-pate most civilly saluted with a good
brown Cudgel, instead of being rub’d by
a cleanly young Girl ; or to have a Bucket
of fine cool Water thrown upon him, when
he has far more need of a warm Bed, and
a good Cordial to chear up his old Heart.
It will also be a wonderful Satisfaction to
him, to have two or three brawling Brats
got for him by some Neighbour, hanging
about him and calling Daddy, Daddy !
Perhaps this wise Fool of a Father can hug
himself with believing, he was instrumen-
tal

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tal in getting such bouncing Boys at this Age, when his kind Wife and obliging World know to the contrary.

These and such like Misfortunes are the common (I may say) almost certain Consequences of all such Matches; and whatsoever Miseries and Troubles the Husband meets withal in these Cases, he can't so much as comfort himself with that poor and mean Pleasure of being pitied. The World, tho' never in such a good Humour, will but laugh at all his Complaints, and abuse him for what he has done, saying, "Now he is paid for all his old Tricks; the old Sot is right enough served; who bid him play the Fool in his old Days?" Nay more than all this, the most abominable Rogueries, and greatest Pieces of Villainies shall be called Acts of Justice forsooth. Sometimes indeed we meet with a very extraordinary kind Sort of Women, who slyly to prevent the common and frequent Distempers of old Age, and to ease the dear sweet Husbands of their many Cares and Troubles of this present World, do sometimes give them a gentle Push into the next: but this falls out as their old Friend the Devil and they can agree.

Having made a few Observations, and considered the Tricks and Ways of the old Men

Men a little, let us face about to the other side, and take a small View of the old Women, who cannot forget the Pleasures of Youth, but must be sporting and playing still, tho' just at the Grave's Mouth. Certainly this Sight can be no less ridiculous and strange than the other; to see an old decay'd worn-out Widow cast by a Veil, and fairly set up for a Beauty and Fortune, when her shrivel'd Skin looks like so much Parchment, and serves only for a coarser Sort of Bag to carry her tatter'd Limbs and decay'd Joints it; with an ugly Hag's Face, looking like the true Picture of Envy. And all this in Expectation of catching some young Woodcock in a Fool's Trap, whom she doubts not but to out-wit sufficiently, and shew him a sly Trick for all his Dissimulation; or perhaps of striking up a Bargain with some puny small Wit, whom she supposes easily to bring up to her hand, and manage him which way she pleases. Tho', by the way, Fools for the most part are the worst edg'd Tools to meddle withal, and the most unmanageable Creatures under the Sun.

Now to obtain her Ends (that is to say a Husband) 'tis necessary to seem brisk and young again; and to run back ten Years in such a Case is but a small matter. For this Reason she falls to using all the affected
Smiles

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Smiles, antick Tricks, and toyish Actions she can think of; still practising the genteel Motion of the Body, the stately carrying of the Head, the neat Side-glance of the Eye, the graceful Tossing of the Fan, &c. Then to shew that all her merry Days are not over yet, she's chaunting, gigling, and moving her Body, at every scraping Tune she hears. And she prates and talks the whole Company to Silence; (for when the Teeth are fled, the Tongue seldom lies still) and all her Discourse is of fine Balls, Dancing-Bouts, Weddings, Merry-Meetings, Gay Gallants, Mistresses, Intrigues, and the like. The Defects of her old wrinkled Face must be carefully supply'd by Art, and Patch and Paint must be made use of to fill up those Furrows, which old Time, with his Iron Teeth, has so well and plentifully bestowed upon her. As for her Body, whether strait or crooked, her Taylor can best fit that. But these indeed are Disguises too affected and mean, to be of any considerable Use in these Concerns, being in the readiest Way to make the Business more odious and ridiculous; for all such unnatural Things carry with them a Deformity so gross, as can never be concealed.

When she finds these little Tricks to fail in the intended Promotion of her Purpose
(as

(as one may venture to swear they will) more substantial Means are then to be used; and the only way left, is to give out, she has good Store of Gold, as a thing that seldom fails, and is sufficient to make amends for all other Imperfections and Defects whatsoever: for that, like the glorious Sun, is never old or ugly, but always brisk and charming, young and beautiful. With these gay Hopes, she probably decoys some young gaming Fop, or crack'd Debauchee, who, when he is admitted to the Favour of a Visit, swears to her, by all that's Good, 'tis her excellent Person he admires, and adores before all the Wealth and Grandeur in the World; and 'tis her Discretion, Gravity, Virtue, and (sometimes for Variety-sake) Beauty, which he values and esteems infinitely beyond her Money; with a great many of such fashionable Pieces of Gallantry (as they are called) which every Blockhead, that is not blind and senseless, may see through, and perceive both the Knavery and Folly of. And truly this is no great and wonderful thing now-a-days, to see such base Persons as these swear and lye for something, when they do it so very often for nothing at all.

This formal Piece of Antiquity (you must suppose imagining something extraordinary in herself) believes all he says,

and perhaps as much more; then pincking up her formal Face, with a simpering Kind of Smile, she tells him, “She cannot believe but he is a meer Wag, a very Wag all over, and only dissembles and flatters to wheedle kind-hearted Creatures; but yet she vows that these same young Men have always a very strange taking Way with them, and will never be said nay, when they are once set on.” Upon this, with a Complement and a gracious Smile on her Side, and a fawning Leer on his, with the Formalities of a second or third Visit, a Match is clap’d up between the old Fool and the young. She indeed expecting great and mighty things; but he guessing before-hand what he is like to meet withal, seldom comes at her, passes away his time merrily, and cares but little (as long as the Money goes briskly about) which End goes forward; so that at best he is only as a kept Person in continual Fee. But this won’t do with him; for he’ll make her know who’s Lord and Master, and since his old Granum of a Spouse can’t please him, her Money must then procure him such a one as can.

But what says the World to all this? O wonderous civil! as may be guessed by that obliging Language which follows: “Oh, hang her (says one) for an old Beast; must

“ must she be for Riding at this time of
“ Day? She is past Man’s Use now, ’tis
“ high time to fall to procuring. Ay,
“ (says a second) what should she do but
“ procure a good Bit for her poor Hus-
“ band, and help him at a dead Lift? Rot
“ her old Corpse (says a third) she is good
“ for nothing but to make Money of.”

But he, for his part, shall be applauded, and commended for what he does, and encouraged for all his fine Rogueries, and she herself must be content to bear the Brunt of all. People are strangely pleased to find she is met withal at last, and wonderfully pleased at every Trick he serves her, if he should bring a Miss publickly to his House, or some such slighty Business. But if he chance to find the Advantage of touching her Copyhold; of making the dirty Acres fly about, the old Houses to go to pot, and the tall sturdy Oaks to rore; that is Mirth and Sport enough for a Month at least.

I will not insist any longer upon the ill Effects and unhappy Misfortunes of such Matches as these, and shall omit the many grateful Returns these Persons may expect from their Children and other Relations, who are very often fool’d out of good Estates by these means, and new Heirs seldom fail of being produced, tho’ ’tis not in

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every

every Man's Power to get them. In my Opinion, the best Use and greatest Advantage that can be made of such Matches is Pennance and Mortification. For such old Wives and Husbands (besides the many Afflictions they cause) may indeed prove a better *Memento Mori* than any Death's Head; and perhaps give Persons a more lively Hint of Mortality than a Skull can do. Such sort of Marriages may indeed be well compared to tying a Man Neck and Heels, and leaving him to shift for himself, whilst his struggling only makes him worse. But how great soever the Misfortunes are, they have always an Original so very ridiculous, that they are things more to be laugh'd at than pitied, which have made me less serious in this Chapter than I thought to have been, or perhaps will be counted agreeable to the perfect Rules of Gravity and Modesty; and truly I am very much ashamed to handle this Subject any longer.

Before I finish this Chapter, I must desire the courteous Reader to take notice, that in all this Discourse there is not any thing spoken with the least Design or Intention to bring old Age into Contempt; for I always held that to be a thing that merits the greatest Esteem, Honour and Veneration imaginable. But let all old
Persons

Persons take this along with them, that it will ever be accounted base and contemptable, and a Curse instead of a Blessing, while it wants the ornamental Marks of Gravity, Judgment and Discretion, which always ought to carefully attend it, and be inseparable ; and that a merry old Fool, and a gay apish Matron are things so unnatural, that a very ingenious Person has deservedly reckoned them among the tamer sort of Monsters.

C H A P III.

Against Persons marrying without the Parents or Friends Consent.

THE main Design of this Chapter is to shew the great Imprudence and Impiety of all such as run rashly, or without Friends Knowledge or Consent, upon such a solemn thing as Matrimony ; with the sad and fatal Consequences thereof, which will be enough, I am sure, to deter all Persons, of any Sense or Religion, from stealing of Matches, or suffer themselves to be stolen by others. This is a great and abominable Crime, which has grown wonderful common in these late times ; and for ought we can hear, more frequent in our

Nation, than in our neighbouring Countries, especially for the Female Sex, because they are allowed more Liberty here than in most other Parts. Though within these few Years, there hath somewhat more Care been taken to prevent these Inconveniencies, and Licences have been more cautiously delivered; yet still we find frequent Examples of this nature, to the great Misfortunes of the Persons themselves, and sometimes to the Ruin of their Families. And we cannot expect it will be otherwise, as long as there are some at every turn ready in the *Fleet*, who will do this small Job of Coupling, without the inconsiderable Formality of a Licence, or the little Consideration of the Canonical Hour.

I shall first speak a Word or two concerning such Men as steal Persons much above themselves in Fortune, (for I can afford such vile Practises no better Title than stealing.) For though this at present is reckoned little or no Fault in the Man's part, and the most rigid and censorious Part of the World seldom lay any thing to his Charge: Yet for my part, I can most clearly and plainly see something in it that's most base and ungenerous; which is far beneath the great and noble Thoughts of Man. For to pretend Love in this Case, is almost as ridiculous as the Taylor that
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very fairly fell in love with Queen *Elizabeth*; so that the Person can have no manner of Colour for his Design in hand, but a greedy Thirsting after Money, and an eager Pursuing after those Riches which he hath no sort of Title to, and gets them as unjustly as Pirates and Robbers do their Booty. Besides, to marry purely for Money, without any other Considerations, seldom fails of causing an unhappy Life: And common Experience shews us, that such Persons as these have very seldom any manner of real Love or Kindness for their Wives, though they be never such accomplished, beautiful and deserving Ladies; then to what a fine pass have these poor Creatures brought themselves to?

Let all your high Lookers, and great Pretenders to large Fortunes but seriously consider, First, What a vast Piece of Injustice 'tis to rob a loving Father of a Daughter, in which he places so great a Part of his Delight; to take his dearest Jewel from him, and violently to tear a lovely blooming Sprig, which he has nourished with so much Care and Tenderness: And though the Night promises well, the Horse stands at the Gate, the Doors open, the Riding-Gown is on, the Lady ready, the Parson waiting, and all things smile and favour the Design, running very
P 3 smoothly

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smoothly along ; yet in a short time after they are chained together, the Magick ceases, the Incharnted Castle vanishes into fleeting Air, the Tempest rises, and whole Showers of Afflictions fall thick, imbittering all their Joys, and destroying all their fine Expectations. Secondly, Let them all consider what a high Piece of Imprudence 'tis for a Man so dangerously to venture himself with a young Creature, whose fickle Fancy turns like the Wind, and whose ungrounded Love oft upon such Accounts meet with its cold and loathing Fits, and curdles to Hatred in a few Hours, which by the overswaying Power of flattering and threatning Friends may bring his Life at her Mercy. Besides, if he marry such when her Portion is not certain, he commits a double Folly to no purpose ; and then his Love for Money has left him in a very sweet pickle indeed.

But now to come a little closer to the Business of marrying without Friends Consent, and to shew the Greatness of this Offence. It always ought to be considered, that Nature has given to Parents an extraordinary Power over their Children, making far greater Distinctions here than in any other Persons whatsoever. And as this sort of Government is certainly the most natural of any ; so all other Governments seem

seem rather to have been made in Imitation of this first Method ; being for the most part acquired by Usurpation and meer Force, and increased by the Strength and Policy of more crafty Heads. As Parents Authority is great, so ought Childrens Obedience to be great too ; and all the Amends and Satisfaction they are ever able to make for their bringing of them into the World, Education, Estates, and the like, is only a dutiful Compliance to all their just Commands, and a hearty Desire of performing all their good Wishes. Here it is that a young Man shews his noble Temper, as well as humble Disposition ; and 'tis this that Heaven promises such peculiar Blessing to, and that the World has so oft crowned with its just Applauses.

As Marriage is the greatest Concern, and the principal Thing in which a Parent ought always to take most Care, and to see them well matched, is as much as to see them made happy : so for a Son or a Daughter to be disobedient to this, is the greatest Piece of Rebellion, as well as the highest Point of Ingratitude they can well be guilty of. This indeed has made many a Father (and that with Justice too) utterly cast off a hot-brain Son from all his future Care ; and whose unlucky Curses have hit him so right, and stuck so close to him ever after,

after, as have driven him to the utmost Miseries that attend Poverty and Rags. The Greatness of this Crime few young Persons consider, especially since they are commonly so extremely partial and self-conceited of their own Prudence and Judgment in choosing; laughing at their own Parents and Friends, thinking them all very unfit Persons to consult withal, and not good or wise enough to choose for them; but will run madly and furiously on, big with the Expectation of some wonderful Charms and extraordinary Bliss, till they are soon foundred and lost, like one that rides a fiery Steed that stops at nothing, but runs at swelling Rivers, craggy Rocks, and deadly Precipices, till the Rider is hurl'd off and dashed in pieces. These are the furious Transports of hair-brain Youth, who run mad for a Face, and ruin themselves for a meer Trifle.

If all things be thoroughly and carefully considered, such a Crime as this must appear extraordinary foul and infamous, and of such a base Nature as can never be excused by an unconcerned Stander-by, such as I profess myself to be. To have a kind indulgent Father, whose softest Wishes and greatest Joys always attend his Son's good Fortune; careful of him even to the raging Passion of Jealousy, to bestow his utmost Pains,

Pains, use his utmost Endeavours, and still racking his contriving Head both Day and Night; and all with the joyful Expectation of his Son's being great and happy after his Death, and placing the greatest Part of his own Happiness in his: then to have a stubborn ungrateful Son to dash and overturn the whole Fabrick of his great Designs, and by an unlucky Cast, blast all his thriving Hopes at once. This is too much for a Father to bear; and then 'tis no wonder to see a Parent (tho' never so gentle and good-natured) decree the utmost Severities, and at one Blow to lop off a monstrous Excrescency.

That this Offence is punished with Disinheritance, there's scarce any thing more common; and a Father in this Case is very seldom much blamed, or reckoned severe or unjust; for when a Son or Daughter have by their Disobedience broke their Father's Heart, and have thrown him off as a Person that has nothing to do with them, he has a good and honest Plea to leave them to themselves. Some Fathers indeed are often glad to find such an Excuse, when they have a mind to put off their Daughters without Portions, because they are sure this will certainly vindicate their Proceedings to the inquiring World. So that it is most apparent, that this is a far greater
Crime

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Crime than most young People take it to be; so that for a Man of Ingenuity and Generosity to be guilty of such a Fault, to me seems very inconsistent. Neither can I well conceive how a Man of Sense can ever excuse himself from such a prodigious Piece of Ingratitude, since that, of all other Vices, is justly esteemed the basest and meanest, and of such a Nature, that even those Persons, who have seemed to make it their Business and Design to act and brag of all other Rogueries, are yet ashamed of that, and are very careful to conceal it, as a thing that can get them no manner of Commendation or Applause, not so much as among their rude Companions.

But let us now spend a Thought or two about the Female Sex. As for those, Nature has seemed to take a more peculiar Care in moulding them, and making them more easy and compliant, and of giving them a softer and more flexible Disposition, finely adapted to Obedience. But to the Male, it has afforded a stronger and more governing Nature, and has given them more Power and Command. Therefore Obedience and Compliance in the Female, seems more convenient and necessary, as being more suitable and natural. And if all things be rightly considered, they are not to expect to be their own Carvers in
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all things, nor to have so large a Right in choosing as Men. Their Friends Care and Judgment is always rationally looked upon as far more fit and proper for the Choice of what will be for their Happiness and Well-being, than their own fond Humours, which proceed from an unsettled Fancy. So that their main and principal Care in this Life, ought to be how to soften those Troubles, and how to make that pleasant and easy which falls to their Share, if they should chance to meet with a Person and Humours, not altogether so well and agreeable as might have reasonably been wished for.

The Truth of all this will easily appear, and become as clear as the Sun, if we come carefully to consider and reflect upon the unsteady Nature and unsatisfied Disposition of Youth, and especially of the Female Sex, whose Reasons are for the most part byassed by their Humours, and not strong enough to discern and search into those things which are best for a settled and married Life. For their Fancies are almost always carrying them aloft, which makes their Brains giddy, over-ruling their Reasons, and leading them about through By-paths and uncertain Places, like an *Ignis Fatuus*, and at last loses them in a wild desolate Wilderness. It will be much more
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apparent and visible, if we look upon Examples, which frequently shews us how extremely fortunate many young Women are in their Choice, when it has depended wholly upon themselves. And further, it is very common to find those very Ladies that have been so extremely nice, so wonderfully curious and difficult to please, disdain and laughing at all that look like the Vulgar, and scorning and despising all that seem mean or common; so that one would think, nothing less could satisfy them than an Angel dropt from the Clouds: Yet (I say) 'tis very usual for these Mock-Criticks at last to throw themselves under the Subjection of a whimsical fluttering Fop, or a meer starched and jointed *Bartholomew* Puppet, whose Stock of Wit and Money is as small, as his Impertinence and Impudence is large.

If we do but observe the Generality of the young Ladies of this our Age, who pretend so much to Modishness, and the like, we cannot but wonder to find so many Inconsistencies, and to see with what large Mixtures of Fickleness, Unconstancy, Vanity and unsettled Fondness they are made up withal; how difficult to please, how critical in foolish Trifles, how extravagant and finnickal in their Attire; how wonderfully delighted with all that's gay and
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glittering, how strangely abounding in Discourse, how toyish and freakish in their Actions; having vitiated Palates that can relish nothing that is grave or serious, or can endure any thing that's prudent or discreet: We may (I say) when we consider all this, well enough conclude, that that Person who courts one of them, and desires to gain her, needs only a gay lac'd Coat, rather than a decent one, to please her nice Fancy; an impertinent Tongue (like *Sir Formal Trifle's*) overlaid with Fustian and bombast Words rather than Sense, to hold her in Discourse; and a maggotish Noddle well stuffed with Impudence (like *Sir Positive At All*) to make her believe any thing.

Upon such sort of Persons as these, common Experience shews us, that Dancing-Masters and Singing-Masters have chiefly the greatest Influence; the one by the rattle shaking of his Heels; and the other by the cunning Quavering of his Voice, to melting and charming the poor Fool, that she is all upon the sighing, whining Vein, till she is stark mad to be delivered from her old Father's Clutches. And this is much more likely, if Age has not strengthened her Reason, or ripened her Understanding so far as to distinguish between gay things and good things, and to discern

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the fatal Effects of such Baseness ; and this brings her to laugh at the kind and wholesome Advices of a Father, and to look upon her Friends as all peevish, silly, and inconsiderate Persons, that deserve not a serious Thought to be thrown away upon them. After this indeed Years may harden her in her Wickedness, and help her to a large Stock of Impudence, but they seldom teach her any Prudence or Discretion, for her ridiculous Follies and stubborn Vices will yet grow stronger with her Age, like gliding Rivers and flowing Streams, still increasing the further they run from the Fountain Head. But the poor self-deceiving Creature seldom looks about her, till the manifest Appearance of approaching Ruin from an inhuman Husband opens her Eyes to some purpose, and shew her, that all the Wit and Experience she has got, are the dearest things she ever purchased.

Thus we find many sad Examples of this nature, of several young Persons who run rashly, and without any Consideration, to get themselves married, never minding any thing that belongs to such a Condition, but those vain flattering Pleasures that their deluded Hopes present to their distant View through a corrupted and false Medium. 'Tis often seen, that many a poor young Girl is trick'd and cheated into Matrimony

to the great Grief of her Parents, and her own lasting Torment; and that too when she has but a small Knowledge of the troublesome Cares and Concerns of this World, and before she well understand what a Husband means, or what and where lies the Conveniencies and Inconveniencies that a married Life is capable of. And perhaps the Person that did it, is some debauch'd beggarly Rake-hell, some base ungenerous Fellow, whose Dunghil Passion will never raise his drowsy Soul above the Smell of Dust, and desires nothing but Money, which he so greedily devours and swallows down to his Wife's Ruin, and his own Destruction.

Now the main Source from whence these Passions (on the Man's Account) do rise, and the chief Spring that moves so many young Mens Affections, and hurries away their Reasons, from paying the Respects due to their Parents, is Beauty; an Object that always carries something with it so excellent and charming, as can never be well defined or described. And 'tis this that so many times sets unsteady Youth all in a raging Fire, so violently tossing his tempestuous Soul, and so forcibly carries him on towards his imaginary Bliss, that the loud Cries of Reason can never be heard, but only when it comes with a gentle Smile, to

favour the Cause in hand, and plead for that soft Passion: and this causes them sometimes to be so extravagant, as to make Goddesses of Women (Angels at least) and place even Divinity itself in a poor silly Mortal. Then you will hear nothing from him but wishing, complaining, sighing, languishing, and despairing; of charming Pleasures, gentle Flames, broken Hearts, melting Tears, and the like; and all his Discourse shall be about his Mistress, of vindicating her to all the World, of undertaking all desperate Attempts, and dying for her three or four times a Day. These things, tho' foolish enough, are true, and oft deserve more Pity than Laughter; for Beauty, the chief Cause of all this, is like a cruel Basilisk, that often kills us at a distance and before we know any thing of it.

The old Men indeed come bluntly to their Sons, and tell them that Beauty will buy no Beef; (a coarse Complement to one up to the Ears in love) but the young Men as pertly reply, It will buy Content, which is far better; an Answer truly sufficient, and of full Force we grant, if it were as true as the other. But this we frequently find so far from procuring any real Satisfaction or Content, that it has many times been the primary Cause of the greatest Miseries and Afflictions that can befall a married Life.

Life. And if Prejudice be wholly laid aside, 'twill easily be seen that scarce ever any Marriage has been on both sides happy, that had no other Foundation than what comes from the Charms of outside Beauty; which indeed is far more fit to increase a Man's Appetite, than to settle any true Liking, and will sooner procure Fondness than real Love; the fatal Effects of which is Jealousy, that cursed Bane to all the Pleasures of the Marriage-Bed, which makes their best Delights a raging Torment, and turns the greatest Blessings into the greatest Plagues. So that to have this without Virtue, is a thing that none but stupid and senseless Persons would endure: For then 'tis like a hot burning Coal, whose bright and sparkling Looks many may gaze on with Admiration enough, but none but Fools and Madmen are willing or daring enough to touch. For who but such a Madman would for the gratifying of his Fancy run and throw himself into the devouring Flames? Who for a few transient Fits of Joy would part with all the Pleasures of his soft and sweet Repose? Who for the Honour of embracing a painted Cloud, would forfeit both his Heaven of Content here, and his Heaven of Happiness hereafter, by being always upon the rack of Jealousy, and tormenting Fears,

lest his beautiful *Jezebel* prove false, and another admire that fantastical Face which he himself formerly doated on.

Let us consider Beauty by itself, and quite stript of all those Ornaments she borrows from the Arts and Tricks of others; for her upper Decorations she gets from common Shop-keepers and Tyre-women, her lower ones from Taylors and Brokers, and her sweet ravishing Complexion, very often from a little Stuff that comes from a Painter's Pencil, which sometimes daubs her over like a Sign-post. There uniting all their Force, do dress her up as gay as possible, and are as extravagant, if it can be, as our unbounded Fancies. I say, if we seriously reflect on all this, we should not find it so considerable, as to make us forget our greatest Blessings our Freedoms to enjoy it; nor yet so permanent, as to make us hope for any lasting Pleasures from it. For when 'tis never so natural, a small Fit of Sicknefs oft takes away the superficial Part of it; and a few Years, Children and Ill-nature do take away all the rest of the varnished Features. Then the hot Fit of Passion soon turns to the cold one of loathing; and all those soft Joys and charming Pleasures, which raging and unruly Desires expected to meet withal, dull Fruition and Experience finds absent, and nothing

thing left but a rotten decayed Vessel, bereft of all that is good, and emptied of all its Delights. So that young Persons are under a very strange Mistake, when they think Beauty alone can make any Marriage happy; for this they may be most certain of, that whatsoever Love has no stronger Ligaments than what proceed from thence (besides the Racks of Doubts and Jealousies which so often attend it) can never last any longer than that will; no more than that love which is grounded on Money can outlast the spending of it.

There are several other things besides Beauty, which makes many a Woman beloved and admired, and oft cause young Persons to transgress the Duty they owe to their Parents; as Good-nature, a fine Carriage, a quick Wit, and a sweet Voice; and all these have each their peculiar Charms, and are admired by many Men (and perhaps with Justice too) as much as Beauty itself. Yet for all that, when every one of these unite their Power and Forces, and meet together in one Woman (which is certainly a strong and mighty Temptation for Youth to encounter withal) they are many times Misfortunes (when abstracted from Virtue) rather than Advantages, and Plagues rather than Blessings, they being all to be found in many a common Prostitute,
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and in the very worst of Women. Neither indeed can these procure any manner of Satisfaction or real Content, when true Love, virtuous Inclinations, and a Competency are wanting; the two former being absolutely necessary to make firm their Happiness, and keep it so perpetually; and the latter to gain Friends Consents, and to crown all their Joys.

Now, what Man, in his right Wits, that has the least Grain of Consideration in him, would ever be so grossly silly and senseless, as to marry a Woman (tho' endowed with all the fore-mentioned Charms) that he knew for certain did not really love him, or had not Virtue or Honour to continue that Love? Certainly he can have no manner of Regard to his Quiet and Happiness in this Life, or must be most strangely ignorant of the Means and Way to it, who shall thus foolishly plunge himself into the midst of an Ocean of Doubts, which will be a devouring Torment and a perpetual Rack to his Mind, if he has any thing of Life or Soul in him. Yet he that marries a Person without his Parents Consent, (the Want of an Estate being supposed to hinder their Consent) though perhaps he is not absolutely certain his Mistress don't love him, yet he can never be certain she does, or that she don't love his Money far better

better than himself; which if he knows, he is doubly mad to marry her. For when all such Persons first set their Hearts upon that (as it is most frequent in this case) they mind little else but those ill Properties and ridiculous Vanities, that all mean Persons so much seek after; and what is more usual than to have mercenary Spirits, soon lose all Sense of Generosity or Gratitude?

Some Persons are of Opinion, that if they marry with them of an inferior Rank, they can manage them as they please; and do verily believe that Gratitude will always be a sufficient Obligation to bind them to all Affection, Love, Respect and Obedience; and by this means they propose to themselves strange and wonderful things, and their Contrivances the best ordered, and the most ingeniously invented that can be for their Quiet and Content. But such a Person ought to be put among the cautious Sir *Solomon's* Projectors, and be sure to meet with no better Luck than he; for this is a vain and foolish Supposition, fit for only the unthinking Part of the World, and contradicting all common Experience. For that constantly shews us, that he that takes his Maid for his Consort, finds her no less proud and imperious, than he that marries with one of the highest Rank; nay
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very oftentimes more ; for all base-born inferior Persons (though naturally of a Disposition good enough) are strangely chang'd and altered by such Honours, as being so much above their Companions, which makes them have a vast Conceit of their own Worth and Merits ; their Pride and Insolency increasing to that degree, as they become altogether insupportable, while better Educations are far more noble and generous, being apter to own Obligations.

Not to insist too long upon this Head, nor to be tedious on this Subject ; in short, all young Persons whatsoever may observe, and take this for a most certain and undeniable Truth, that they neither have nor can have a Power of disposing of themselves as they please, as long as their Parents, or Friends intrusted by them, are alive, and they have any manner of Dependance upon them ; and let their Inclinations and Desires be how they will, they cannot enter into such a solemn and sacred Institution as Matrimony, of their own accord, without their Parents Consent ; they being so far part of their Goods (and the clearest and most valuable too) that to give themselves away unknown to them, is a kind of Robbery or Theft, or perhaps something worse. This is a Crime which they can
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never answer to God or good Men ; for a Marriage is not real or truly compleat, according to God's Laws, till Parents, by their Consent, make firm the Contract. And this is the common Opinion of the Chief of our Divines, as far as I can understand.

But some perhaps, whose ungoverned Passions have wholly led them away, will pretend that the soft Allurements, and sweet Temptations of Beauty, good Nature, Wit, and the like, have been so very strong and powerful, that they have not been able in any manner to resist them. I will not examine how human Nature may reasonably be supposed to have power of encountering there ; but however this Pretence will never serve, since the venturing to stand the Brunt and Force of them, and of favouring of Opportunities, is one of their principal Faults. For those above all things, are ever to be most carefully and cunningly avoided, and shunned as the most dangerous Infections ; and, like a full Nest of enraged Hornets, disturbed by some unwary Traveller, more to be fled from than fought withal. Besides Temptation is a poor Pretence, that every common Prostitute makes use of to extenuate and excuse her filthy Lusts, and every perjured Villain to uphold his Rogueries ; and if this
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would hold good, the greatest Wickedness in the World might go unregarded, and Crimes of the highest and blackest Nature go still unpunished.

Therefore let Children consider, and dread the unhappy Consequences of all such Matches, as their own Rashness and most unruly Desires leads them to; whose Beginnings are commonly with the violent and hot Flames of Love, and do soon turn to the sad and cold Fits of Loathing. By this means it is common for a Man to have a tormenting Wife, that plagues and hates him, stubborn and rebellious Children that despise and scorn him, an Estate quite shatter'd and wasted, his unhappy Self upon the very Brink of certain Ruin, not knowing how to avoid or escape it, and all the time perhaps the Hatred and Anger of his unreconciled Parents; which last will always be as a devouring and gnawing Worm, and a Clog of some Weight to his distracted Soul. For Disobedience (the fatal Cause of their Troubles) is an Aspersion so very vile and ugly, that nothing but Time and Repentance can wipe off in this World. And therefore once more let me earnestly desire and advise all young Persons whatsoever, to have a more than ordinary Care of such things, and that their Stub-

without their own Consent. 181

Stubbornness and Disobedience do not pull down God's just Vengeance, and their Parents Curses upon their Heads.

C H A P IV.

Against Persons marrying without their own Consent.

Parents, I do not doubt, but will be well enough pleased with most of the Passages of the former Chapter, since that speaks so much in behalf of their Prerogative, and against Childrens Disobedience; but I am afraid they will scarce relish this following Chapter, nor well digest a Business which touches them so nearly; for this treats of the last sort of unequal Marriages, in which they themselves are the principal Actors, and are most guilty; namely, of marrying their Children without their Consents, or against their Wills. We may observe, that every Person is very angry and uneasy, when he comes to see his own vile Practices and Vices laid open to the censuring World; but above all, old Persons take it most grievously, because their high Conceit, of their own Experience, leads them to believe themselves beyond doing of Injuries, or at least of deserving to be censured.

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I am now arrived and just entering upon a most sad and melancholy Subject, and I cannot but bestow a few serious Reflections and some mournful Thoughts upon it ; a Subject that many are apt to start at, and cannot endure to hear it so much as once mentioned, having experimentally found the sad and fatal Effects of it, either in themselves or their Relations. And this is a Curse that mean and inferior Persons are seldom or never liable to, and are but very rarely troubled with the Misfortunes that so commonly attend it. But this very frequently accompanies the gaudy Pomps and airy Noise of Magnificence, Grandeur and Riches, still aiming and striking at great and lofty Places, whilst little ones commonly escape free ; like the ordinary and common Diseases which proceed from Luxury, being starved at Cottages do always shun them, and inhabit Courts and Palaces. So that this is a thing that lights more upon the Heads of great Persons Children than others, and that too upon the Female Sex more commonly than the Male.

As for the Greatness of this Injury, there is nothing more apparent ; being such, that all the Pains and Cares that a Parent is able to take, or perform for a Child in this sad Case, can never make amends, or give
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any reasonable Satisfaction, the Misfortune being often so large and compleat, that it is beyond the power of Man to relieve, or give ease to: Tho' a married Life is very often found to be the happiest and most comfortable of all others; yet when it comes to begin thus disinally, it mostly proves the worst of all Conditions whatsoever, and is very often one of the greatest Plagues that can well befall a Man, making their Conditions more sad and miserable than the poorest Wretches, who beg Bread from Door to Door: And this may be confirmed sufficiently by too many lamentable and deplorable Examples of this kind. So that a wise and thinking Man (especially if he comes to consider the great Sins that constantly attend it) would sooner choose the basest and meanest Employments, and most contemptible of all Callings, than endure those restless Tortures, that so necessarily belong to all such unfortunate Matches.

For a Parent to bring up his Child with all the Kindness, Tenderness and Care imaginable; to be always ready to instruct him in every good and virtuous Exercise; to be most exact in teaching him all the excellent and noble Accomplishments, which his Condition, Estate and Quality so much deserve; to suffer him in, and to procure him all the moderate and innocent Plea-

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asures and Recreations that may be had ; and to indulge him and love him as his own Soul, is a thing tho' frequently done, yet very commendable, and is something that will bind a generous Disposition far stronger than the Obligations that proceed from Power, Fear and constrained Obedience. But then for such a Parent, by his over violent Zeal, and too eager Desire after his Son's Happiness, by an unlucky Blow to ruin him at once beyond all Relief, is a thing most strange, unaccountable and prodigious. I am extreamly sorry that I can truly say, 'tis a thing that has been often done and practised ; and that too by such Parents, whose good Reputations, Gravity, Prudence and Ingenuity, would have spoke far better things for them, and (one would have thought) might have taught them more Virtue, Piety and Honesty, or at least more Wit and Discretion, than out of a foolish Humour, scarce worthy of such a Care, to imbitter their Childrens Happiness, and entail Misery upon their Families for succeeding Ages.

When I come to consider the strange Cares and Troubles that Parents have for their Childrens sake, 'tis then, and only then, that I am ready to think almost all Marriages unhappy and unfortunate: but
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on the other side, when I look upon the sweet Comforts and pleasant Satisfaction they receive from their good Behaviour, and their Hopes they feed themselves withal of their proving well, when they see nothing to the contrary; I find those are Engines strong and powerful enough to hold them up, and to keep them from sinking under a Load of Cares and Concerns. Parents Lives are often like those of Poets and Gamsters, who can very rarely arrive to the Pleasure of being cool and at rest; their busy Souls and overwhelm'd Desires are continually in Flame, which never suffers them to have a calm and even Temper, but makes them always either in Raptures or Despair, according as their good or bad Fortune requires it. 'Tis their overdoing of things which commonly ruins their Designs, and breaks all their Measures; their Excess of Love makes their Children bold, impudent and saucy; their overmuch Care and Desire for them, makes them idle, careless and undutiful; their Jealousy makes them mistrustful, disdainful, and to hate and slight their Commands; and their Rigidity cramps and destroys all their generous Thoughts, and corrupts their Morals. Yet they think many times they can mould them as they please, and incline their Minds as they think fit; and because they suppose

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their Children do not know what is good for themselves, their Threats must drive them to it, which destroys the very Essence and Nature of Good of Marriage; and when they have once got them coupled to an Estate and a few Titles, they think they have done all, tho' perhaps they have undone all, and ruined them to all Intents and Purposes.

That no Man might think that I have said any thing out of Ill-will or Prejudice, I do freely and sincerely declare, that I have so good an Opinion of all Parents, and particularly of these sorts I am treating of, that I cannot so much as suppose any of them to desire, or heartily wish their Children the least Hurt or Injury, much less their lasting Misery or Ruin; (tho' we find several, upon the Account of Faults and Disobedience, to have put extraordinary ill Things upon their Children, and such as they themselves must needs know to be hard and cruel.) But when I go about to acquit them of this Vice, I must of necessity accuse them of an insufferable Piece of Folly (besides a horrible Sin, which I shall mention to them by and by) when they think to make that Match happy which begins with Hatred and Loathing; and this is a ridiculous thing, which Men of their Age and Experience can never be
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supposed to be ignorant of. They may as well hope to see the Poles of the Heavens meet, or make Fire and Water agree, as the Loves, Inclinations and Affections of some Persons. Young Peoples Humours and Passions are very often strange and ungovernable, and such as are impossible to unite; and Fathers are not to imagine that their Children are like Trees, in which they can graft different Humours and Inclinations, as well as different Fruits.

But some Parents, who beginning to perceive and reflect upon the miserable and deplorable Effects of the hard and severe Usage, their Pity flowing in a-pace, do still flatter themselves with the Hopes that Time should ease them, and help to set all to rights again. And this is the common and thread-bare Pretence that all Parents make use of to excuse their Severity and Injustice; for, say they, "Though the
" Wound be wide and troublesome, yet
" the Cure is not very hard; Time and
" balmy Blood, with a little Care, will
" make all well again." But sad Experience confutes this, and shews it to be altogether false and frivolous; for we constantly find that [Length of Times and Days do very rarely produce any sort of Cure for this Diltemper (as it has been often hoped for) but for the most part rather encreasing

encreasing the Torment; for these Wounds are like the Breaches of Ships and Vessels, which Time only makes wider, but can never stop up: which, as the frequent and common Diseases of old Age and Years, growing worse and worse, till kind Death comes and puts an end to all.

As for Emperors, Kings, and such kind of Persons as those, I shall not dare to presume to meddle withal, or concern myself in this Case; nor will I venture to determine any thing in the mysterious Matters of State: But to all others I must take the Boldness to tell them, that this is a very heinous Offence, and Piece of Wickedness, that can never be let pass unregarded. They indeed may make the Minister join their Hands, but the Marriage can never be compleat or lawful till their Hearts be joined too; this being a most perfect Violation of their native Freedom, and to be forced this way is the worst and most miserable of all Slaveries. Neither can these Parents any ways acquit themselves of making their Children guilty of two mortal and abominable Sins, namely, Perjury and Treachery, and those of the basest and blackest Die too. For let any Man seriously consider, and see if they can find or imagine a greater and grosser Perjury, than to make the most sacred and most solemn
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Vow that can be thought of, in the awful Presence of God and the whole Congregation, to a thing that is absolutely false? Or indeed how can there be a baser Piece of Treachery, than to make such a solemn Vow, when they neither can nor will keep it; and in a Concern upon which so nearly depends all that is good and happy in this World?

For my part, when I come to consider the Greatness of these Crimes, I can but tremble, and am amazed at the very Thoughts of such monstrous Impieties as these; and can but strangely wonder how either Parents or Children dare so much as appear in such a horrid Business, and are not afraid of the Divine Vengeance in the very Act. For certain Experience shews us, that things done with so much Precaution, Consideration and Solemnity, always strike a most sad and deep Terror in Mens Hearts, more than Sins commonly practised, though never so great and heinous. This most sacred Order of Matrimony is not to be play'd withal, passed slightly over, or made a common Property for private Interest, but there ought to be a wonderful deal of Caution and Care in it. And when a Match begins with two such shameful Crimes as these, 'tis no wonder at all the Almighty sends his Plagues upon their Heads

Heads, punishing Parents in beholding their Childrens Miseries, and Children in feeling the deadly Effects of their own Perjuries : nor is it strange, if the Devil be suffered to sow his cursed Dissentions among them, and keeping them at such a vast distance, that nothing can be reasonably expected but Despair and Desolation.

Now a main and principal Cause of all these Troubles and Disturbances, and that makes old Men so raging mad and desperately hot, is Money ; a thing which always commanded, ruled and governed the more degenerate and baser Part of the World as it pleased, bringing them wholly and entirely to its own Devotion, and making them hazard all Troubles and Dangers, Honours and Reputations, and their very Bodies and Souls ; and all in hopes of obtaining Favours from, and enjoying that bright Beauty. This 'tis that casts such a deadly Mist, and blinds Parents Eyes, perverts their Reasons, and corrupts their Understandings so much, that all great and generous Thoughts, all glorious and noble Designs are clog'd, pull'd down and destroyed ; so that by this means they become so sordid and dull, as they cannot distinguish between the best and worst things. 'Tis for this, that many a Father toils and torments himself, racks and disturbs his plotting

plotting Brains, for a stubborn ungracious Son, who won't so much as bestow upon him the ordinary Complement of Thanks, but will spend and make it fly faster than ever they got it. This is so sweet and pleasant, that the most rigid Quaker, and most precise Puritan, who will scarce permit or endure the most common and innocent Recreations; yet they shall finely recreate and solace themselves with this, and hug themselves over their full Bags, whilst Beggars may starve in the Streets for all any of them.

Parents do strangely please themselves with these Hopes, and are continually endeavouring to imprint their infectious Notions into their Children when they are young, telling them what strange things they may expect from a good Fortune; so that they may make it their chief Business to obtain it; for they themselves believe there is no Happiness equal to a large Estate, nor no Pleasure like the Sight of a huge Heap of Guineas; so that if they can but obtain this for their Children, they think their own and their Happiness is perfectly compleat. But this is a vain and ridiculous Conceit, which whole Multitudes please themselves withal; for Riches, if we consider the many slavish Cares and Troubles that so constantly attend them,
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are far short of that Value, that their gay and glittering Appearance makes them seem to be. And, in truth, they are but Bubbles and meer Trash at best, if compared with a clear unspotted Reputation, and a true contented Soul ; neither will all the Gold in *Peru* purchase one Moment of real Satisfaction to an unsatisfied and disturbed Mind ; but will rather serve as a heavy Clog to his dejected Spirits, to plunge him the deeper into a Sea of Sorrows.

Covetousness is a very strange and inconsistent thing, and (as a very ingenious Gentleman observes) seems not so much a Vice as a deplorable Piece of Madness ; so that I can reckon it nothing but a tormenting Disease and Plague, which is peculiar to some sort of Constitutions ; and is more contagious and epidemical in old Persons than the Gout, Stone, or Palsy, and very often a far greater Torment than any of them. In the spending Money, I grant there may be several sorts of Pleasures ; but in the hoarding of it up, and keeping it under Lock and Key, (and very often for they know not whom) and making no use on't at all ; for the Pleasure of that I own goes beyond my Conceptions to imagine, unless it be in weighing and telling of it, and then I reckon that picking of Straws, and catching of Flies are far more noble

noble and innocent Recreations. This however has been always observed, that all such Persons who desire and love it most of all, and hug and grasp it closest, do constantly make the least use of it, and find smallest Comfort and Satisfaction by it. As for the Pleasures and Joys that belong to much Riches, they are always more imaginary than real, and the Ease that so many expect in the Enjoyment of Money, is commonly found to be the most false and chimerical of all things. And he that eagerly pursues and thirsts after Abundance of Money, only with that Expectation of living a quiet and undisturbed Life, is as ridiculously silly, as he that hid himself in the Water cunningly to avoid a Shower of Rain.

For my part, whenever I carefully reflect upon the many sad Disquiets, Noises, Envies and Censures, that so constantly attend Grandeur and Riches; I can but admire that they should be so hotly sought after; and also can but heartily pity the sad and mournful Conditions of many excellent young Ladies, who only for the sake of their Quality, Greatness and Fortunes are forced and driven by the dreadful Fears of threatening Ruin, to do that which is directly contrary to their Natures, and which

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their Souls most abhor ; and that too by base Uncles and mercenary Guardians (oftentimes the worst of all People) as well as Parents themselves. On the other side, I can but almost envy the Quiet and most happy State of many inferior Persons, whose Qualities and Fortunes are so small, as never to prove dangerous to their Ease, or be made a Trap to their Ruins, and can bless themselves with the sweet Satisfaction of Liberty, and with perfect freedom of Choice, being truly happy in each others Loves and Affections, not teas'd and troubled with those base and contagious Noise of suing for Portions, Tenants Complaints, Creditors Duns, Neighbours Quarrels, &c. nor plagued with the nauseous Impertinence of a whole Covy of griping Lawyers and merciless Attornies, and a House full of Writings at every Match.

There is one most ridiculous Piece of Folly that I have often observed in several Parents, which apparently shews, that Money has turned and made their Brains so muddy, that they are not right, that is, they will never consider of, nor suffer any thing, tho' never so estimable and valuable to stand in competition with Money, no not so much as to make the Scale even. So that by this means none of those noble Acquisitions,

Acquisitions, and excellent Accomplishments, as Learning, Education, Nobility, Ingenuity, Virtue, Good Nature, and the like, shall ever be esteemed of or thought of any value, whilst their grand Idol Money, like a most sovereign and absolute Monarch shall rule the World, and ride great Lord of the Universe; the mean time these shall crouch beneath its Feet, and be content to go in Rags. This is a piece of Folly that one would think People of their Discretion, Experience and Prudence should above all Men not be guilty of, being of that Age, as can never be supposed not to know the real value of these forementioned things. For my part, I think it was most generously and nobly done of the Old Merchant that granted his Daughter to that Ingenious Gentleman who valued his Education at fifty thousand Pounds, and his Barresters Gown at as much more.

Notwithstanding all that have or could be said by others in the exposing this most manifest Piece of Ignorance and unthinking Prejudice, yet still we see Parents run on in their old perverse Ways, without either Fear, Wit, or Honesty, so that neither Sense or Reason can no more be driven into their Heads than into a Mill-post; but still reckoning and judging all their

Childrens Happiness by the Rule of their own corrupted and byassed Thoughts, and their depraved and (sometimes) doating Dispositions ; and so impertinently cautious it seems some are, that after their Deaths, the Consent of no less than six or seven must be had for the Marriage of a Daughter. Some we find so inconsiderate and rash, that they shall willingly chose for a Son-in-Law the most dull, illiterate Block-head, the most ill-natur'd deformed Fellow, and the most horrid wicked Wretch that can be, for the sake of his Money ; when at the same time an ingenious, virtuous, and most accomplished Gentleman shall be cast off, and not looked upon, and for nothing else but that poor and pitiful Reason, " That his Estate was but half so large as the others." Now let any Person of common Sense but consider and judge, if these be not pitiful and inconsistent Follies, beneath any Man that has any manner of Pretences to common Prudence, Piety or Honesty.

There is another Humour I have observed in some Parents, which has the strongest Tincture of Baseness and Partiality, that is, they shall use their utmost Power, and be strangely careful to put off a Daughter to any pitiful Fellow that has
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but an Estate bigger in Proportion than what she's like to have, tho' it be never so much contrary to his Parents Consent; and then at last perhaps find some foolish Quibble and ridiculous Pretence to fob her off with a few gay Promises, and give her nothing at all, especially whilst he is alive. It would certainly make a very pleasant Farce, but to take notice of and observe the many grave Instructions, cunning Ways and sly Tricks, such a Parent makes use of to obtain his Ends; how wonderfully careful and exact he is in teaching his Daughter her Lesson, how extraordinary civil he is to the young raw Gallant, and how large and weighty are his Promises, till he once perceives the Gudgeon well hooked; then but to see how sily the old Fox gives them the slip, leaves them both in the lurch, and marches off as gravely with an idle Flam to his Father, as if he knew nothing at all of the Business.

Yet such a Fellow as this will never endure to hear of a Son to marry one a little below his Fortune, tho' never so deserving a Woman, but will be always telling him, what a vast Happiness 'twill be for himself, and what a wonderful Comfort 'twill be to his old Father, to see him marry a mighty rich Wife. “ Ah, *Tom!* (say, he) a For-

“tune, *Tom*! thou look’st like a good ho-
 “nest Boy; I tell thee, there is nothing
 “like a good Fortune at last *Tom*. Thy
 “Mother was a Fortune *Tom*, else old *Jack*
 “must have knock’d under board, and
 “shrunk in his Head, and been content
 “with making a less Figure in the World.
 “Ay, but (says *Tom* again) you won’t al-
 “low me any good Cloaths, nor scarce a
 “Shilling in my Pocket, and how shall I
 “go to work to get a Fortune? Ah, *Tom*,
 “(cries the old Miser) Times are very
 “hard, and Money is strangely scarce;
 “you should learn to be a good Husband,
 “*Tom*; I save it all for thee Boy. But
 “however since I have one in my Eye for
 “thee, thou shalt want for nothing, if
 “thou dost but get her? Ah, brave *Tom*
 “Boy! right Father’s own Boy; shan’t
 “we cheat the old Fool her Father, hah,
 “Boy?” Upon this perhaps *Tom* gets new
 Cloaths, and he and his old Father fall to
 work upon some young Creature much a-
 bove his Fortune, and perhaps gets her
 and marries her to the great Grief of all her
 Relations. But if Matters should chance
 to come to the Pinch, and to the utmost
 Extremities that may possibly be in this
 Case, old *Jack* will be sure to find a Trick
 to slip his own Neck out of the Noose, and
 leave poor *Tom* fairly to hang for it.

Now are not these, and the like things, very gross Pieces of Partiality and Injustice? Yet we frequently find those very Parents, who are so very hot and violent in exclaiming against the Impiety and Ingratitude of Children that marry without their Parents Consent, those Persons we often find to be most ready to transgress it themselves in the Persons of others (and that on the basest Manner too) when they perceive it is for the Advantage of the Family. And all their Railings and bitter Exclaimings against this Vice, is only a right down Forgery and Cheat, a pure Piece of Hypocrisy to scare their own Children, and fright them into Obedience. This is the Nature and Disposition of a great many Parents (tho' not all on such gross a manner) and (that which is more strange too) even of such as have very prudent, grave, discreet, ingenious Gentlemen; and such too as have had all the Appearances of generous and religious Persons. But how much these things can agree with, or be any ways consistent with such mean, sordid, base and ignoble Actions, I shall leave to the Candor and Judgment of any impartial and unprejudiced Man whatsoever.

I shall conclude all with a few Words of friendly Advice. First for old Persons,
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who are on the other side sixty, I would advise them not to marry at all, but rather employ themselves on the Thoughts of the other World (for they know they can have but a short time to stay in this) and in instructing and doing good to others; and this will be the only sure way to get true Honour and Satisfaction. But if they must trouble themselves with the Thoughts of Matrimony (which upon some accounts may be reasonable enough too) let them pitch upon some grave and pious Matron, suitable to their Years and Fortunes, by which means they may prove mutual Helps and great Comforts to each other, and not set their Minds upon young wild Creatures, who will be too hard for them every way, cause them to be made common Laughing-stocks to the enquiring World, plague and disturb all their Quiet and Ease, and help to send them to their Graves long before their times.

Next for Children, since they have not a Power of disposing of themselves as they think fit, and since such sad and deplorable Effects do often follow from their making use of such a Power, let them not dare to venture upon this sacred Order of Matrimony without their Parents Consent, but let them have a strict and more than ordinary

dinary Care to avoid all Temptations till they have leave, as they would a most deadly Precipice. But for the young Peasants that have a larger Power of disposing themselves, 'twill be the highest Piece of Folly to marry one that is much beneath them (except there be some extraordinary Excellencies besides Beauty) for he can never be sure of her Love, the very Life and Soul of all their Hopes and Comforts. Neither would I have any Persons aim at those that are much above their Rank (a Paradox indeed to a great many People) for then the Mind is often so horridly corrupted with base and ungenerous Desires, that the Danger and ill Consequences are much the other way.

Lastly, For Parents and the like, let them seriously consider the great Account they must give at the last Day for many of their Childrens Failings, especially those woful Misfortunes they have brought upon them by their own means, and with the heinous Sins of Perjury and Treachery; therefore let them dread the very Thoughts of all such unhappy Matches. For this Reason let them not be extraordinary ambitious of marrying their Children above their Fortunes; but however they ought to take care to have them married in time, lest they prove dishonest, stubborn and irre-

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irreclaimable. On the other side, let them not disdain to marry them below their Rank, nor stand too much upon *Smithfield* Bargains, when they have a Competency themselves, and they find a sober, virtuous Person, whose Education, Ingenuity, and other good Properties will make amends for Money, and all other inconsiderable Trifles.

Before I quite conclude all, I must advise every Person whatsoever, let them be Old or Young, Parents or Children, to have a peculiar Care of marrying to any of different Religions; for notwithstanding there be Content on all sides, Love, Money, Good Inclinations, &c. this one thing is enough to ruin all, destroy all their Pleasures, and may make it the dearest Piece of Folly to them they ever were guilty of in their Lives.

F I N I S.



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